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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LX.

Jackson, Miss., October 13, 1938

NEW SERIES
VOLUME XL No. 41

Who's Who and What's What

Ray F. Koonce of Grenada on Oct. 1 began his work as educational director in Fifth Ave. Church, Knoxville, Tenn.

Is your church "looking around" for a pastor? Why not "look up"? Would it not be well to let the Lord have a word to say about it.

Liberty: Pastor C. W. Thompson has arranged to have Rev. W. A. Greene with him at Liberty for a revival meeting beginning Nov. 1.

Iowa State Baptist Convention meets Oct. 10-13. Illinois Baptist State Association meets Nov. 1-3. Mississippi Convention meets in Jackson, Nov. 15-17.

Liberty: Total receipts for the past associational year were \$4,777 and \$1,116 of this total went to outside causes. There were 52 additions to the church during the year.

Parkway Church in Jackson called Rev. W. J. Bell of Ruleville and he accepts to begin Oct. 15. He has done excellent work at Ruleville and has a great opportunity at Parkway.

Rev. J. H. Kyzar helped out in the Convention Board's work last week by attending the Holmes County Association in the interest of the denominational program. Pastor J. W. Middleton of Clinton did the same in Yazoo County and this week attends Deer Creek Association.

Mississippi Association met Oct. 6-7 with Ebenezer church which is 132 years old. This association once included almost everything along the Mississippi River from New Orleans to Memphis, but as the churches multiplied the territory was divided, and now only two counties are included in this association, Amite and Wilkinson.

State Evangelist E. D. Estes was with Shiloh church, 12 miles west of Corinth in a gracious meeting. There were 46 additions to the church, 42 of them coming for baptism. As the church was pastorless, brother Estes baptized them. He is now with Tuscumbia church which has been inactive for some years.

A suggestion for next summer: Let a group of sensible, representative men get together and plan a program to be suggested for use in the district associations. Nobody would be compelled to adopt it, but all could be helped by the consideration of it. There is need for correlating and coordinating the causes to be presented so as to save time, save confusion and divide the time fairly. We may need two suggested programs, one for the association holding two days and another for those holding only one day.

Occasionally some one expresses the opinion that our denominational papers tend too much to become preacher's papers, that is papers for preachers. Did it ever occur to you to examine the books of the New Testament to see how many of them were directed to preachers? Luke and Acts may probably be included in this list. Then add Philippians, First and Second Timothy, Titus and all the seven letters to the churches found in Revelation. And Peter addresses some remarks to the preachers in his First Epistle. There's a reason. They are the Lord's usual means of approach to the people. Get the preachers right and help them function at full capacity and you are on the way to solve all other problems.

Bobby Rogers, daughter of S. W. Rogers is in the hospital this week for tonsil operation.

Rev. J. B. Smith of Ackerman is this week concluding a two weeks meeting in First Church, California, Mo.

An account of the meeting at Crystal Springs appears in another column. It was a true revival and 61 were added to the church, 39 by baptism.

It was the editor's good fortune to supply for Pastor J. H. Kyzar at Drew last Sunday. His ministry here has been greatly blessed of the Lord, and the people gave the visiting preacher a good hearing. We enjoyed the hospitality of Mr. and Mrs. J. Q. Keith.

The First Baptist Church of Chattanooga, Tenn., Dr. John A. Huff pastor, has employed two additional workers. Miss Elizabeth Harris, formerly with the First Baptist Church of New Orleans, has come to Chattanooga as the secretary to Dr. Huff, and Mr. Donald Anthony comes from the First Baptist Church of Jackson, Tenn., as director of religious education at the First Baptist Church of Chattanooga.

Tupelo: I take joy in reporting the splendid services of Calvary Baptist Church on Oct. 2nd. We have the largest Sunday school in the brief history of our church. We set our goal at 300 and exceeded it by one. We had large crowds in the worship services with thirteen additions to the church in the morning service. We reported to the association an increase in our membership of 110 last year with 61 by baptism. Our church gave to all causes last year \$15,743.02. Since our every member canvass in September gifts to the Lord's work are better. Prospects are good for the best year in the history of the church—S. B. Cooper.

Dr. Austin Crouch says there are fifteen of the states in the Southern Baptist Convention which show an increase in gifts to the Cooperative Program for the first nine months of this year as compared with the same months last year. Five states show a decrease. Three states show an increase in amount of designated gifts, and sixteen show a decrease. Seven states show an increase in gifts to the Hundred Thousand Club and twelve states show a decrease. On the whole there has been a decrease, due to dropping off in designated gifts and in gifts through the 100,000 Club. There is time to recover our losses by gifts to be made between this and Dec. 30.

A comparative statement sent out by Dr. Austin Crouch, secretary of the Executive Committee of the Southern Baptist Convention, shows total receipts from all the states of contributions to Southwide objects for the past nine months, and for the same nine months of 1937. These contributions are to the Cooperative Program, to designated objects and to the 100,000 Club. The gifts through the Cooperative Program show an increase of \$91,928.03 for the first nine months of this year. The designated gifts decreased \$69,564.61, and the 100,000 Club gifts decreased \$25,199.06. This makes a net decrease of \$2,835.64 for all Southwide causes by all the states for the first nine months this year as compared with the same months last year. In Mississippi there was an increase during this period this year of \$4,400.44 of gifts through the Cooperative Program. But there was a decrease in designated gifts of \$4,946.79 and a decrease in gifts to the 100,000 Club of \$2,315.15. This makes a net decrease of gifts from Mississippi to Southwide objects of \$2,861.50 for the past nine months.

President Railey reports 100 more enrolled in Oklahoma Baptist University than there were at this time last year.

Observance of the Lord's Supper was made particularly impressive Sunday night at the First Baptist Church of Senatobia. The entire service was built around the memorial ordinance; candles were used instead of electric lights, to recover in a measure the atmosphere of the dimly-lighted "upper room" in which the supper was instituted.

Dr. H. C. Bass becomes pastor of First Church, Bessemer, Ala., on the fifteenth of November when his resignation from First Church, Meridian, becomes effective. He will be quite at home in Alabama as he spent several years as pastor of First Church of Dothan in that state. Dr. Bass has during his stay in Mississippi identified himself with every interest in the state and has been accorded hospitality in all our denominational work. He will find in Bessemer a challenging field for his best service.

The Senatobia church is enjoying a steady growth and welcoming new members at almost every service. Both the Sunday school and the Woman's Missionary Society broke all attendance records during the year just closed and the proportion of regular contributors is larger than ever before. The Baptist Record has been provided for every family in the church and plans are being worked out to expand the young people's work and organize a Brotherhood among the men.

Several weeks ago my mother, Mrs. W. A. Bennett, of Hattiesburg, received a cablegram from my sister, Mrs. S. E. Ayers, stating that she and Dr. Ayers had returned to their work in Chengchow. The two children, Billy and Virginia, are in an American school now located at Hong Kong. Dr. Ayers had joined Mrs. Ayers and the two children in Shanghai for a brief rest just recently. He had been separated from his children for an entire year, and from his wife for eight months.—Mary Virginia Bennett.

Winston County Association held a two day session with Macedonia Church and was well taken care of. Brother Kitchen is pastor. We could not be present the first day, but heard there was a full house. There was a good congregation the second day. Rev. C. C. Weaver was re-elected moderator and Rev. J. H. Gunn clerk. The devotional service led by Rev. W. I. Allen was a call faithfully to exalt the Christ, reading from John 12, "If I be lifted up." Bro. Watson presented the report on Home Missions, which was discussed by Dr. J. N. McMillin, brethren Weaver, Kitchen and the editor. The Social Service report was read by brother E. E. Reynolds. Brother Ward presented the Relief and Annuity report, and brother Allen called for organized help for the Orphans. Dr. McMillin emphasized the work done for Temperance as did brother Weaver. By invitation the editor preached the Centennial Sermon, as the association has a hundred years of history. In the afternoon a memorial service was held in honor of Rev. J. D. Fulton who passed away within the past year, after laboring in this association as probably no other man has ever done. He was loved devotedly and deservedly. Dr. McMillin reviewed the hundred year history of this association. It is so interesting and valuable that we have asked Dr. McMillin to give his report to the readers of the Record.

Sparks and Splinters

Over six hundred students are already enrolled in Howard College.

Pastor Madison Flowers is this week preaching in a meeting at West to his own people.

The New Orleans district association holds its sessions only at night, continuing five nights.

A deacon who is slow to turn his money loose to do good will not exert himself to get others to give.

Three young men, students in Mississippi College, were licensed to preach by the Clinton Church last week.

Dr. Ira D. Eavanson has been ten years pastor at Cleveland. Later this month the church will celebrate the anniversary by paying off a long standing indebtedness on the building.

Pastor S. A. Murphy had Dr. B. C. Land with him in a revival meeting at Valence St. Church, New Orleans. There were 29 additions. The people had prayed earnestly beforehand. The church building is now undergoing enlargement.

The Alabama Baptist says that the nations signed a pact not to go to war, and so when they get ready to overrun some weaker country they don't call it war. Well we used to hear the civil war in this country referred to as "the recent unpleasantness."

During the depression years the appropriation for State Missions in Mississippi was reduced from \$100,000 a year to \$30,000. But on inquiry at the associations we failed to find any brother who had quit using tobacco on account of the depression.

Pastor M. E. Haddon of Pleasant Hill Church, Greene County, is moderator of his association. The church is making good progress, the Record goes to every resident family; a senior B. T. U. has been organized and the W. M. S. will soon be organized.

Prof. E. O. Sellers of the Baptist Bible Institute has made and is making a good contribution in the improvement of church music, in taste and appreciation. This has helped in this essential part of our worship. He has recently prepared and the Sunday School Board (Broadman Press) has published a book of practical instruction on "Musical Notation and Conducting," which those who are responsible for training others will welcome. The price is 60¢.

Rankin County. Number of churches in association, 29; number reporting, 29; number of members reported, 4259. Twenty-seven churches reported 209 baptisms. Twenty-eight churches reported Sunday schools. Fourteen churches reported 40 B. T. U.'s. Sixteen churches reported 41 W. M. U. organizations. Seventeen reported 223 taking the Baptist Record. They all together reported contributions as follows: Home uses, \$11,176.99; Cooperative Program, Missions and specials for benevolences, \$3,692.23.—J. W. Steen.

The quarterly meeting of the Baptist Brotherhood of Jones County was held at the Summerland church on the night of Oct. 3rd. The aim had been to have three hundred present at this meeting, and when the count was made we were only twenty short. Fourteen churches were represented. It was an inspiring sight to see every seat in this house filled with men. The spirit of the meeting was fine. Brother W. G. Mize and four girls from the Orphanage was present in the interest of the institution. The singing of the girls was excellent, and brother Mize well represented this work. Last year the county gave about a thousand dollars in produce, and four hundred in cash. The aim this year is the thousand dollars in produce, and two thousand dollars in cash. The probability is it will be much larger. A cash offering was made to assist in rebuilding one of the churches. An excellent luncheon was served by the Summerland church. All left feeling it was a great meeting. The next meeting will be at the First Church, Laurel, in January.—E. T. Mobberley, Laurel.

First Church, Canton, recently recalled unanimously Pastor C. Z. Holland after he had served them one year and added a substantial sum to his salary.

State Evangelist Estes has just been in a good meeting at Shiloh church 12 miles west of Corinth. At last report many were being saved. Brother Estes also attended the meeting of Tishomingo Association.

Catholic nuns have long been in charge of the state charity hospital in New Orleans, and now another state hospital at Pineville, it is said will be under the supervision of the nuns. The Baptist Convention Board of Louisiana is making protest against it. The Catholics never fail to get their hands into the public treasury where it is possible. This is a problem which is going to become more and more acute.

Too late for publication beforehand we learn that the Northwest Miss. Baptist Pastors' Conference met at Batesville Oct. 11. W. R. Stone is chairman and L. J. Crumby secretary. Devotional was led by E. C. Horton. W. O. Beatty discussed the Pastor Planning His Work; J. L. Courson spoke on Evangelism; W. E. Lee preached the sermon. The scriptures in 12 and 13 what were discussed by W. H. McElroy, F. M. Purser, and H. L. Martin. Committee on Program H. J. Rushing, F. M. Purser and J. R. G. Hewlett.

Pastor Josiah Crudup of Belzoni writes to say: "Seventeen new members were baptized into the fellowship of the Baptist church here last night. This is a partial result of the eight-days revival services recently closed. A number of other members came by letter. Dr. Selsus E. Tull assisted the pastor in the series of meetings. The attendance was good all the way through, and sometimes the congregations were large. The sermons of Dr. Tull were illuminating and forceful. Without any sensational methods or tricks of oratory, he based his arguments and appeals directly on the Bible and Christian experience, backing up every position he took with copious selections from the scriptures. And the results were most gratifying. The Christian people of the town joined happily in the services, and it is hoped and believed that the meeting, and Dr. Tull's strong wholesome messages should prove a great impetus in the religious life of those who heard him. Dr. Tull takes with him the admiration and utmost good wishes of the many friends he made here, and they will be happy to welcome him back at Belzoni whenever he can make it convenient to visit us again."

Last week Pike County Association met with the Fernwood church of which Rev. H. B. Price is pastor. There are about 26 churches in the county, among them some of the best churches and best pastors in the state. And the people came to the meeting. The house wouldn't hold them with all the additional seats provided. Mrs. J. R. Carter was present and the whole congregation stood in respect to her. She probably served the denominational in Mississippi longer than any one else ever has, unless it was brother J. E. Byrd. She was for more than 30 years matron at the Mississippi Baptist Orphanage. Brother Bryan Simmons represented the Orphanage, told of the building plans and the brethren and sisters made him a special offering. Senator H. L. Simmons has been moderator but insisted the honor and responsibility should be passed around. So they elected Dr. J. B. Quin. Brother Terrell was re-elected clerk. Judge Jackson was elected vice moderator and brother George Lee was re-elected treasurer without bond. The editor was given an early opportunity to speak on Missions. Brother J. B. Hunt made a good report on Religious Literature. The associational sermon was preached by brother Price the young pastor of East Fork, on the Transforming Power of the Gospel, from the text, "If any man is in Christ he is a new creation." It was forceful and well received. A good dinner was served at the church, during which time there was fine fellowship among friends. This association has a two days session, but we could attend only the morning of the first day. Nearly every church in the association showed contributions made to missions.

First Baptist Church of Richmond receives a million dollars by the will of Mrs. Bettie W. Wood. It seems the purpose of the church to use it, or the income from it to further Christian education and the missionary work of the denomination.

If you want to know what America is doing today to help Japan destroy China, get and read the booklet, America's Share in Japan's War Guilt, published by American Committee for Non-Participation In Japanese Aggression, 8 W. 40th St., New York City.

Executive Committee of Southern Baptist Convention reports total amount sent to them for Southwide objects in September was \$98,546.90. Of this \$77,411.16 was through the Cooperative Program; \$10,616.50 designated and \$10,519.19 through the 100,000 Club. Mississippi sent \$2,262.03, most of it for the Cooperative Program.

The Sunday school at Crystal Springs, Walthall County, observed Promotion Day the fourth Sunday in September. A splendid program was rendered by the Sunday school. Many children were made happy when they received their promotion certificates. The pastor appreciates very much the splendid cooperation of the fine staff of Sunday school officers and teachers. Our school teachers coming in here added strength to our church and all of its activities. They have all united with our church since coming here and more than that, they added eight tithers to our tithe band.

The Jasper County Association was held in Bay Springs. Seventeen out of 19 churches were represented. We had 122 baptisms, total membership of 2160. Fourteen Sunday schools with an enrollment of 926; 8 B. Y. P. U.'s with an enrollment of 336; 13 W. M. U.'s, 200 members. W. M. U. local gifts, \$474.21; missions, \$3,729.71, Cooperative Program, \$765.35; all missions, \$2,854.68; all local gifts, \$15,058.50. About ten thousand of the last item is on the church building fund here. We are appreciating our new church. Come to see us.—Mrs. W. J. Shoemaker.

"For This Cause" is the new mission study book for use in the W. M. Societies in preparation for the week of prayer and the Lottie Moon offering in the next three months. It is prepared by Miss Inabelle Graves Coleman, publicity secretary of the Foreign Mission Board. It is born of a real desire to help in the furtherance of the gospel and will provoke many to greater desire and larger participation in the work of spreading the gospel. It combines reverent scripture study with up to date knowledge of the work of God today on the mission fields. The books can be had of the Baptist Book Store for 25¢ each.

At Carroll County Association two new churches were admitted into the association this year, Black Hawk and Acy Memorial, and one of them had already sent an offering to the Cooperative Program. The meeting was held with the Carrollton church, and the people kept coming till a good congregation had assembled. There are 18 churches in the county, all except five organized within the past 35 years. Brother L. F. Fowler was re-elected moderator and W. P. Browne clerk. The North Carrollton church also participated in the entertainment. They all know how. The opening devotional was led by brother Hardin. The whole association gave the hand of fellowship to the messengers from the new churches. Visitors were given a cordial welcome. Pastor E. C. Farr was cordial to everybody. The sermon was preached by Rev. Madison Flowers who was born in this county though now living in Goodman. It was one of the best sermons we have heard at an association, taking as a text, "Behold I stand at the door and knock." In the afternoon all reports were presented, beginning with Missions. They were read by brethren Farr, Reed and Hooks. These permitted the editor to speak first so that he could start on his long journey home. The people gave good heed to the message. The discussion continued. The work of the W. M. U. was well presented by Mrs. R. Presgrove of Grenada the district leader. She had a large group of the women just after the noon hour.

Thursday, October 13, 1938

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Kingdom News From Many Lands

CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Publicity Secretary

DR. R. B. GUNTER, State Secty.
Jackson, Miss.

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OUR COUNTRY CALLS

On the monument in Atlanta to Senator Benjamin Harvey Hill are these lines:

"Who saves his country saves himself,
Saves all things; and all things saved
Do bless him. Who lets his country die,
Lets all things die, dies himself, ignobly,
And all things dying curse him."

America was born out of a passion for civil liberty and the right of all men to worship God, free and unhindered by church or state. This government was founded upon the principles of the Christian religion, and the constant adherence to those principles has made our country great.

We have now come to the most severe testing time this nation has ever known. A wave of intense nationalism and a pagan attitude of race superiority have swept over several of the leading nations of the world. Persecution and the brutal suppression of Jews and other racial and minority groups in Central and Southeastern Europe, are wholly un-Christian and will be a blighting blight upon those nations for a thousand years.

What is the duty and obligation resting upon the Christian people of America in this crucial hour? What part are the Baptist people, the largest non-Catholic group in the United States, to play in this time of ferment and world revolution?

First of all every Baptist church throughout the land should put on a program of intensive, personal evangelism—a movement which shall cover every community and neighborhood. An aggressive and comprehensive program of soul winning should be launched in every Baptist church in the South, and out from these hundreds of Baptist churches should flow a stream of gospel fervor and life, that shall regenerate and make safe our homes and our glorious land.

Then there should follow a well devised and carefully directed effort for the training of the thousands of inactive and untrained members already in the fellowship of our Baptist churches throughout the South. If our vast host of Baptist brethren and sisters were trained and instructed in the Biblical doctrine of stewardship and tithing, a new and life-giving impetus would be given to every phase of missionary effort at home and across the world.

We would entreat every fellow-Baptist in the land, to work and pray and give to State Missions through the month of October, so that our States and our Country may know God and honor Him.

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YESTERDAY'S CHILD

He was only a boy, one of more than a hundred in a Baptist orphanage in the South. In that Christian atmosphere he grew. Through the teachings and influence of the workers he learned to appreciate the highest ideals of life and conduct. Like the boy of long ago he "advanced

in wisdom and stature and in favor with God and man." Through his honesty and dependability he won the coveted honor of carrying the institutions mail. Already he had heard and answered the call of Christ and had chosen to dedicate his life to His service. With the help and encouragement of the orphanage he completed his training, and is today a successful pastor.

Not long ago he returned to the institution that was his boyhood home. There, for a week, he conducted evangelistic services, and had the unspeakable joy of leading more than a score of the boys and girls to dedicate their lives to Jesus Christ.

Thus yesterday's child was trained and equipped for a life of service to God and to his fellow man. And thus are today's children being trained and equipped in your State Baptist Orphanage for tomorrow's service to God and to the world.

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THE MINISTRY OF HEALING

She was a frail little woman, weak and nervous and utterly worn. A goiter which had grown to such proportions that it was a constant peril to her life, added to her anxiety about her nine children whom she loved with all the tenderness of her mother heart. What would become of that helpless group if they should be left motherless? There was no money to provide for them. Who would care for them? Must the family be broken and the children scattered among strangers?

In the midst of her anxiety and dread a Christian pastor called at the humble little home and, recognizing the greatness of the woman's need of skilled professional help, he made arrangements to have her enter the Baptist hospital in a nearby city. So great was the extent of the trouble that an operation was bound to be a risk but, since her only hope lay in surgery, the mother consented. Skillful hands performed the delicate operation. The growth was successfully removed. The patient was cared for as tenderly as though she had been able to pay for service. In a few weeks, with health restored, the woman returned to her family. With new courage and strength she has taken up her work again. In her heart is a continuous song of praise to God, and on her lips are expressions of gratitude to the Baptist people of her state who make it possible for needy patients to receive the treatment and care which saves their lives.

Through the medical care and spiritual nurture received in a Baptist hospital in the Southland that mother has become a power for Christ throughout her entire community.

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WANTED A CHANCE

If you were to visit a certain Southern college today, you could not fail to notice a young fellow who is in every way outstanding. Athletic, courteous and alert, he possesses a dominating personality. An honor graduate of his high school, he is now captain of his college football team. Clean in his living, honorable in his sports and loyal in his allegiance to Jesus Christ, this young man has been described as "a power for righteousness in his college." This noble young Christian student is a product of a Baptist orphanage, and he is now looking toward the wider influence for Christ which shall be his when he becomes a physician, ministering not only to sick bodies but also to sinsick souls.

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LOVE IN ACTION

She was merely a tiny wisp of a blue-eyed infant, fragile, sick, crying and motherless. The neighbors did not know what to do with her

until someone suggested that the Baptist hospital might take her.

In the baby ward of the hospital this little bit of new life found loving care and wise medical ministry. Soon she grew to be a merry child of health and happiness, and the favorite of nurses. She spent her first two years in the hospital.

Then, in order that she might have some playmates and a normal home life, the hospital arranged with the Baptist orphanage of the state to take the little girl to live there. Encircled by the love and gentleness, the Christian training and influence of this home made possible by the gifts of the Baptists of the state, the child grew in the graces that are God-given.

Later, when God spoke to her young heart and called her to definite service overseas, it was not difficult for her to respond happily, whole-heartedly.

For nearly a half century, now, she has witnessed for her Master in a pagan land. Scores of little children have learned the way from her patient influence and careful teaching.

Beloved, respected, revered, she is one of the most influential of missionaries. She is a foreign missionary product of state missions.

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ROSE MARLOWE ILL

Miss Rose Marlowe, missionary to the Cantonese-speaking Chinese in Shanghai, China, is in the Baptist Hospital, New Orleans, Louisiana. Because of a sudden and "very severe heart condition," Miss Marlowe was advised to come immediately to the States for treatment. She arrived September 9, in Vancouver, and proceeded immediately to New Orleans.

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THE CURIO NOOK

The Foreign Mission Board has set apart in the headquarters building a nook in which are displayed unique pieces of art from several of the mission lands. These articles are for sale to those desiring unusual and artistic Christmas gifts for their friends. All proceeds from sales go toward the furtherance of mission work.

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THE COMMISSION

On October 20, the November issue of THE COMMISSION will come from the press. It contains pictures, stories, articles about Dr. Charles E. Maddry's missionary journey through Nigeria, Africa, this summer. Every Baptist will want a copy to keep. You can begin your next year's subscription with this issue.

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MISS FORD'S MOTHER PASSES

The mother of Miss Jessie Ruth Ford, executive assistant of the Foreign Mission Board, died October 4, at her home in Richmond.

Miss Ford has been associated with the Board for nearly two decades and is known throughout the South. Her mother had reached the glorious age of eighty-six years.

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Pastor M. A. Davis of Union welcomed one new member Sunday, making 59 for the year. The church retired last week \$2000 of its bonded indebtedness. Large congregations; Sunday school reaching standard of excellence.

Associations meeting next week are: Newton County at Rock Branch, Oct. 18-19; Scott County at Hillsboro, Oct. 18-19; Simpson County at D'Lo, Oct. 18-19; Hinds-Warren at Terry, Oct. 20; Noxubee County at Gholson, Oct. 20; Kosciusko (Attala County), at Samaria, Oct. 20-21; Walhall County at Centreville Church, Oct. 20-21; Jeff Davis County at Hebron Church, Oct. 21-22. And that winds up the associational season.

EDITORIALS

END OF THE CHARGE IS LOVE

There are two extreme opinions as to the use of doctrinal preaching and consequently as to the value of orthodoxy or sound doctrine. On the one hand it is altogether possible for a man to hold so tenaciously to sound doctrine as to forget the obligation of love to men. That seemed to be true of messenger or pastor at Ephesus to whom the letter found in Revelation 3:1-7 was addressed. He and the church under his ministry were careful of their orthodoxy, but they had lost their first love.

On the other hand there are people who condemn those who adhere rigidly to doctrinal correctness and insist that emphasis should be on the heart being right and the conduct being regular. There is no justification for setting heartfelt religion and practical religion over against strict adherence to the truth as it is found in the scriptures. On the contrary the two things, sound doctrine and sound living cannot be long separated and live.

All must recognize the Apostle Paul as the outstanding exponent of and contender for sound doctrine. But there was never so beautiful a picture of love as Paul gives us in the thirteenth chapter of First Corinthians. In deed there is no epistle of his that can be understood if love is left out of it.

We are thinking of what he says to Timothy in his first letter to him. He says that he left Timothy at Ephesus when he himself was going into Macedonia that Timothy might "charge" certain ones "not to teach a different doctrine." But he says "the end of the charge is love." If it does not produce love, it has missed its aim. The fruit and consummation of the Christian teaching is love. If it doesn't produce love it is not the Christian teaching, and the Christian teacher has wholly missed the mark.

But love is not a sloppy sentimentality. It is not only winsome, it is practical and permanent. John says it helps people in need, and Paul says it abides when almost everything else has ceased. Paul says it does not "minister questionings;" that is it does not spend itself in speculative dissertations or doubtful or mooted and unimportant nothings. It isn't always asking where Cain got his wife, nor what became of the lost tribes; nor does it concern itself about purely speculative questions that nobody can answer.

Paul says it rather concerns itself about the "stewardship of God in faith." That is it is concerned about fulfilling the stewardship entrusted to us of God in the matter of the faith of Christ. Its object is to reach the people for whom the gospel is intended and bring to them all the benefits which the gospel provides.

But this love is "out of a pure heart, and a good conscience and a faith unfeigned." The heart must be purified by the cleansing power of the blood of Christ. The Lord promised that he would circumcise the hearts of his people that they might love him. A good conscience is one that is kept in good working order, that registers accurately the will of the Spirit, and is responsive to the promptings of the Spirit. If the mariner's compass does not have a needle that points straight to the north pole, then he is helpless. And a man with a damaged conscience goes blundering through the world.

This love is also out of a "faith unfeigned." If there is genuine faith in the Lord it will open up the fountains of love and it will be shed abroad in our hearts through the Holy Spirit given to us.

BR

Why did some of the great nations withdraw from the League of nations? Because it is too much like a court of justice. Their case is like that of the Irishman who was so distressed when brought to trial in the court room, that the judge sought to comfort him by saying, "I will see to it that you get justice." But the defendant answered, "Faith and that is just what I don't want."

COSTLY CLOTHES

—o—

Several of the New Testament writers take cognizance of the natural desire of people, particularly of women, to be well dressed. From this love of beautiful clothes the appeal is made for spiritual adornment. The love of the beautiful is to be commended; the love of harmony, of esthetic and artistic fitness far from being condemned is to be commended and cultivated. A slovenly dressed person does not commend himself to anybody. A properly dressed person commends himself and the business which he represents. A man or woman owes it to himself and his employer to be decently and becomingly dressed.

There is a passage in First Peter which might seem to disparage attention to what we wear, but it is rather an appeal to the adornment of the soul as of more importance and consequence than physical adornment. Peter is speaking to women. He says, "Whose adorning let it not be the outward adorning of braiding the hair, and wearing jewels of gold, or of putting on of apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price."

Here are clothes that are beautiful and of the highest possible value. Of course Peter is not against wearing clothes, but he says the adorning of the soul is of more consequence. It is a statement of comparison. Just as Paul says, "Bodily exercise is profitable for a little, but godliness is profitable for all things." It is like the statement of Jesus, "Lay not up for yourselves treasures on earth . . . but in heaven." It is not wrong to lay up something on earth, but it is wrong to lay up treasures on earth to the neglect or in preference to treasures in heaven. So it is wrong, a serious blunder to be careful and attentive to bodily adornment to the neglect of the spiritual.

There is a spiritual beauty which far transcends the material. It is worth cultivating for the joy that it brings to others and the satisfaction it gives to ourselves. We are exhorted to adorn the doctrine of God our Saviour, to make it attractive by a life that fits into it and demonstrates it. You will recall that in Colossians Paul goes into the particulars of a bride's trousseau, when he says, "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long suffering, etc., Col. 3:12. And in one of the seven letters to the churches found in Revelation, Jesus said, "I counsel thee to buy of me . . . white garments that thou mayest clothe thyself." And in the twenty-first chapter he describes the new Jerusalem (the redeemed people of God) "as a bride adorned for her husband."

And when Isaiah is summoning Israel to renewed fellowship with God, he says, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." If we expect to walk with God we must be becomingly dressed. The fine linen is the righteous acts of the saints. Rev. 19:8.

BR

Dr. Harold Major, once pastor in Texas, has recently resigned the care of First Church, Boston, and will direct the Save the Children Fund, serving needy children in the Southern mountains.

Not a few are cautioning us about the dangers to be avoided in promoting a great revival. The greatest danger is we will be looking at the dangers instead of working and praying for a revival.

Recently 88 of the 91 missionary pastors in Virginia were brought together in Richmond for a conference on their problems and work. Entertainment was furnished by the pastors in Richmond.

The Birmingham News printed a story with a picture of the reported buying a bottle of liquor from a ten year old boy. It was done of course to discount the prohibition law. Later the News reporter, testifying under oath, said that he did not know anything about the conditions of which he had written, as reported in a county paper.

ATHLETES' FOOT, AND HEAD

—o—

In some athletic contests the player's foot plays quite an important place in the game. But we are not so much interested in the Athlete's foot as in his head. There are some who tell you that the man who plays ball, any sort of ball, must use his head, and that it is head work that wins. We are not disputing now that head work is necessary for success in almost any sort of contest or business. A certain kind of thinking is needed in any line of work in the world, good or bad. It isn't the fact of thinking, but the kind of thinking we are now concerned about. It isn't the need of a head, but the kind of head that we are now interested in.

There is no question that Dillinger, "public enemy number one," used his head. He had a certain demoniacal astuteness; but was in other ways a moron. Nobody doubts that Capone who was the head of one of the biggest rackets ever known in this country worked his head. He had certain uncanny faculties which were highly developed to produce results of a kind. But we would hardly select him as a model for our young men and boys. It is not whether or not you have a head, but what sort of head you have.

We are not classing athletes with Capone and Dillinger. We are using them to make clear what we have here in mind, namely what sort of head are we developing. What type of mind is the product of the athletic field? For a certain stage in the development of boys, the athletic contest may, yes does, necessitate quick and definite decision, and determined action. So far, so good. But when any sort of artist brings you a picture of the typical athlete, what do you have? Everybody knows him, a fine animal, with most of the finer instincts eliminated. Is this coming to be our ideal of a man? Is a bull neck, a low brow, an ox like eye, is this the finest product of an educational institution?

How fittingly our hero was portrayed in a recent cartoon in a popular magazine! A room full of students at their desks showing interest in their intellectual studies, their faces portraying refinement, intelligence, culture, mobility, spirituality. And in the rear of the room at a desk a fine animal with the big letter on his sweater, bone and brawn highly developed, but mentality almost absent. Two teachers had him under observation, and their solution of this problem child was to keep him quiet by giving him plenty of pictures and crayons to color them with. There's the hero of some of our educational institutions.

BR

Thanks to associational clerks who have sent to the Record digests of work for the year done by the churches. These are of great interest and value.

The Alabama Baptist says great congregations greet Dr. J. L. Slaughter at First Church, Birmingham, many are uniting with the church and the church debt has been satisfactorily financed.

The Religious Herald says Dr. Clyde L. Breland has offered his resignation as pastor of First Church, Richmond, Ky. He has served there with great efficiency for about ten years. We know of nothing better that a good church in Mississippi could do than to bring him back to the state.

The friends of Dr. Gordon Hurlbutt in Mississippi sympathize with him in the loss of his father who passed away at his home near Mobile recently. He was an alumnus of the University of Mississippi and at one time made his home in Meridian, where his body was buried. He was born in 1858.

Enjoyed a brief and somewhat irregular series of travel talks, church building themes, etc., with Pastor Van Hardin and his fine folks at Maben recently. They have a lovely house of worship, a fine pastor in brother Hardin who is also in the Louisville Seminary. My hosts, the Johnsons were very gracious to me. Mrs. McCall lived at Maben when a girl and so doubly enjoyed the visit. Four additions at regular service on Sunday in which brother Hardin preached. Doxology.—D. A. McCall.

Thursday, Oct

By A. L. G.

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LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

MISSISSIPPI ASSOCIATION

Composed of Amite and Wilkinson County Baptist churches, the Mississippi Association met for its one hundred and thirty-second annual session at historic Ebenezer church. This church is located eight miles east of Centreville and is said to be the oldest Baptist Church in Mississippi.

Nearby is the grave of Richard Curtis, whose memory is revered by all Mississippi Baptists who are familiar with his heroic work in establishing the Baptist cause in Mississippi.

Officers elected were: Rev. C. W. Thompson, moderator; Dr. J. F. Tull, vice-moderator; Rev. S. G. Pope, clerk; W. S. Smith, treasurer.

The reports were far above the average, well presented and discussed in a way that promises progress for the Baptist cause in that section.

The association gave us a cordial reception and Dr. E. K. Cox said some nice things about the Record. Several other pastors also told us of the fine results with the E F plan.

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UNION ASSOCIATION

The Union Association includes Jefferson and Claiborne Counties and among the churches are several of historic interest for Mississippi Baptists.

Rev. R. A. Eddleman is the moderator and Sheriff J. Mack Jones is the clerk and treasurer.

Meeting at Fayette where Rev. John W. Cook has recently come as pastor, they had a well prepared program, followed it and made plans for greater progress in the coming year.

Several pastors told us that they expected to have the E F plan in operation in a very short time.

As at other associations it was quite noticeable that the Baptist Record churches had the best reports.

Union Association Record subscribers are listed below: Hermanville 1, Peyton 1, PORT GIBSON 14, UNION CHURCH 13, McBride 1, Lorman 3, Fayette 2, ELMO CHURCH 17.

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BOLIVAR COUNTY ASSOCIATION

If our memory serves us correctly the chart of Bolivar County church gifts from January 1, 1938 to September 15, 1938, is the best one we have seen this fall.

There are twelve churches and every one had made gifts through the convention board office. And every one save one had gifts shown in all three columns of the chart except one church and it showed gifts in two of the three columns.

If any association has a record as good or better we would like to know about it. Officers elected were: Moderator, I. D. Eavenson; Clerk, L. E. McGowan.

The program was well prepared, well presented and well received.

We surprised them by not speaking on The Baptist Record. But we had a good reason. Eight of the twelve churches have the E F plan, one of the others expects to adopt it soon and the other three are to have it presented to them Sunday, October 9th.

Bolivar County subscribers are listed as follows: Boyle 10, SHELBY 60, MERIGOLD 43, Pace 3, SKENE 65, Lamont 1, Gunnison 1, ROSEDALE 34, SHAW 43, CLEVÉLAND 145 and 18 R. F. D., DUNCAN 38, MORRISON CHAPEL 24. Bolivar County has as many if not more Record subscribers per Baptist than any county in the state.

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CLARKE COUNTY ASSOCIATION

No county in the state gives us a more cordial welcome than the Clarke County Association. And this year they met in Quitman. Lots of reasons make us happy to visit Quitman.

The day's program was completed at 2:00 p. m.

and they told us the remainder of the day was ours. For once we were not pressed for time.

Having to make two associations in one day we missed most of the program but the part we heard was up to the usual high standard that Clarke County maintains.

Officers elected were: W. L. Meadows, moderator; J. E. Shirley, clerk. Clarke County has subscribers listed as follows: QUITMAN 64, Pachuta 10, Pleasant Hill 21, Enterprise 28, Barnett 2, Clear Creek 8, Shubuta 6, DeSoto 1, Union Church 32, West Enterprise 7.

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LAUDERDALE COUNTY ASSOCIATION

Having to make the Clarke County Association in the afternoon we rushed away after hearing only a part of the program. (We left after lunch was served.) The morning reports by Dr. H. C. Bass, Dr. J. L. Boyd and brother A. S. Bozeman were good and brother J. W. Stone preached a thought-provoking sermon.

And the morning program provided two places for us to present The Baptist Record E F plan and the Cooperative Program.

Dr. T. M. Fleming was elected moderator and Rev. J. T. Phillips clerk.

Lauderdale County's subscribers are listed as follows: Russell, Kewanee 1, Daleville 1, TOOM-SUBA 15, GOODWATER 9, MARION 33, COLLINSVILLE 24, Bonita 2, Bailey 3, First Church 25, Fifteenth Avenue 18, Forty-First Avenue 26, Eighth Avenue 7, HIGHLAND CHURCH 156, Southside Church 4, Poplar Springs 2, Meridian Miscellaneous 14; country churches 8, Midway 5, NEW HOPE CHURCH 36, Pleasant Hill 1, Meehan 1.

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PANOLA COUNTY ASSOCIATION

Good Hope church was host to the Panola County Association and they certainly know how to take care of people.

They liked the officers of last year, so they re-elected them as follows: Moderator, Rev. W. R. Storie; Vice-Moderator, Dr. J. W. Lee; Clerk, Rev. Walton E. Lee; Treasurer, H. V. Draper.

The program was well planned and well presented.

We were given good places on the program to present both the Cooperative Program and the Baptist Record E F plan. Several pastors expressed the hope that they could soon have the E F plan adopted.

Panola County's subscribers are listed as follows: BATESVILLE 34 and 13 R. F. D., Como 6, PEACH CREEK 17, Crenshaw 5, Courtland 7, POPE 21, Sardis 2 and 2 R. F. D.

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SOURCES OF MRS. EDDY'S SYSTEM DISCOVERED

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All of our people are having to contend with the wide-spread propagandizing program of the heretical sect established by Mrs. Eddy, popularly called, Christian Science. This is to call your attention to a book published in 1936 which bears every evidence of disclosing the real sources of "Science and Health," the text book of Christian Science.

To every one who is at all familiar with the life of Mrs. Eddy, it is deemed highly improbable that she could have produced a book so philosophical in character as "Science and Health—with a Key to the Scriptures." It has been the general supposition that she borrowed material from some other source. Because of her association with P. P. Quimby, and the somewhat similar character of his system of mental science, Quimby has been cited by most critics as the immediate source of her peculiar ideas. But even then most writers in the field have been forced to pay Mrs. Eddy the compliment of having digged into the philosophic ideas of Spinoza, Neo-Platonism or Kantian transcendentalism, with the ability to select the threads of thought suited to her scheme. Rev. Walter M. Haushalter of Baltimore, has discovered an amazing plagiarism in "Science and Health" by which means Mrs. Eddy was able to take over bodily the material of another who was qualified in his own right to think through the Philosophic religious discussions of the an-

cients. Mr. Haushalter found in the possession of S. Minot Crane in Stoughton, Mass., a manuscript entrusted to Crane by Hiram S. Crafts in whose home Mrs. Eddy resided for two years. The essay, from which Mrs. Eddy Admittedly appropriated much of her material, is a philosophical treatise of 8,200 words on Hegelian metaphysics. It was written by the justly celebrated man of letters, Dr. Frances Lieber.

This essay by Dr. Lieber had been written to be read before a Kantian society in Boston. Instead it had been read and copied almost in its entirety by Mrs. Eddy. Intended to have been a technical discussion of some of the religious aspects of Hegel's philosophy, its material has been exalted to the position of the key to the mysteries of Being and a "cure-all" for the ills of the world.

To read Mr. Haushalter's book, with its facsimiles of the original Source Document and a carefully paralleled study of it and large portions of "Science and Health," is to be convinced of the authenticity of the author's claims. It is to be lamented that such an exposition could not have been made a half century earlier. The book was published by A. A. Beauchamp, 603 Boylston St., Boston. It should receive a wide circulation among our people.

BR WORLD LEADER COMING TO MEMPHIS



DR. T. G. DUNNING

Dr. T. G. Dunning of London, England, is to be international guest speaker at the Fourth Quadrennial All-Southern Baptist Student Conference, Memphis, Tennessee, October 27-30. Dr. Dunning is leader of the Baptist youth for Great Britain. He has served in this capacity for about a decade. He is a member of the executive committee of the Baptist World Alliance and is chairman of the Youth Committee of the Alliance. He is a Ph.D. graduate of Glasgow University and is internationally known as a trusted leader of youth.

Doctor Dunning was largely responsible for the promotion of the Baptist World Youth Congress which was held in Zurich, Switzerland, August 7-11, 1937. During the past summer he traveled in Czechoslovakia, Germany, Austria, and other European countries. He will have a live and vital message for the youth of America.

While Doctor Dunning is coming especially for the Memphis Conference, he will speak in the following cities: Philadelphia, Washington, Toronto and London, Canada, Cleveland, Detroit, Cincinnati, Nashville, Atlanta, and Knoxville.

For the past associational year the Okolona church gave to all causes \$1,638.83 more than the year before, an increase of nearly 50%.

Beginning Oct. 17, an Associational Training School for Sunday school workers in Tate County will be held in the First Baptist Church, Senatobia. The pastors and others will do the teaching each evening and it is expected that every church will send a delegation of its workers.

SOUTHERN BAPTISTS MUST FIRST REPENT

R. C. Campbell

—o—

If Southern Baptists have a revival, it must be preceded by repentance. Repentance is a prerequisite to a revival always. The blight of worldliness in the lives of many church members has swept its fatal way across our Southern Baptist Zion, while an apathetic indifference among multitudes of others has paralyzed and compromised their service. "A revival," one has said, "is God's intervention when his people are on the down-grade." We surely need a revival.

I

Southern Baptists must repent for the way they are living and serving.

If God ever blessed a people, he has blessed Southern Baptists. Think of their beginning, growth, development! They have been blessed in their message, mission, heritage. The rainbow of God's favor's emblazon our sky with its splendors. Yet we are failing Him. One fears that we have reached a place where we have much pomp but all too little power. There is a tepid, even frigid atmosphere among us that fills us with a haunting uneasiness. In some quarters we have so toned-down, thinned-out and sweetened-up God's message until the outside world discredits it and disrespects us. A soft, sentimental, consolatory message is not enough for a hardened, calloused, sin-scarred world. There is a tendency to substitute palatable platitudes for probing preaching; formality for spirituality, simplomacy for discipline, organization for omnipotence, until many of us stand in our pulpits as impotent paralytics instead of blazing prophets. Some of us are more apathetic than we are evangelistic; possessed more with the spirit of caution than of conquest. This writer believes fully in organizations, but if organizing takes the place of agonizing we will find ourselves crushed and cursed beneath the intolerable weight of a ponderous but powerless organization.

We must repent of the sin of countenancing gross inconsistencies and appalling iniquities today under the pretense that we are living in a different day. We are forgetting that God and His message are sufficient for any day. There has been so much soft-soaping that many people have been blinded by the suds. The result is we face more than a moral and spiritual stupor; we face paralysis unless we repent. Many church members go to the movies and weep over a sentiment. They go to church and are unmoved by the fact of a lost world. Many go to the club house, instead of going to God's house; have more joy around the card table than they do around the Lord's table. Many church members know far more about movie characters than they know about Bible characters; more about athletic stars that they know about the Star of Bethlehem. No wonder when we put our ears to the ground we can hear the subterranean fires as they burn and hiss beneath the thin crust of a godless civilization; no wonder that black clouds are so threatening that they curdle the blood, and that the bleak winds of destiny howl in protest for the way we are living. When the people who are called by God's name turn to the ways of the world, they inevitably forget a lost world. Is this the reason that it takes twenty-three Southern Baptists a whole year to win one soul. There must be a new evaluation of souls if there is to be marked progress in the evangelization of the world.

A ghost-like fear seizes us when we solicitously wonder if our toned-down preaching, lowered standards and sensitive ears for statistics have not poisoned, with their venom, the very blood stream of Christianity. Is it not possible for us to think so much about our respectability that we will forget our responsibility?

In this day, wild about recreations, the supreme need is re-creation. Reformation is not our solution; regeneration is our hope. Our greatest need is not light, it is sight; not physical eyesight, but spiritual insight. If Southern Baptists will repent, God will revive their work in "the midst of the years." The twelve betrayed,

forsook, and denied the Lord, yet when they repented with a convulsive sob, they emerged so energized and spiritualized that they went out, stormed the imperial Roman Empire and began to "turn the world upside down."

II

Southern Baptists need to repent for their betrayal of a lost world. That word "betrayal" is as ugly as it is expressive. Maybe it is too strong, but when we think of our puny efforts, penurious giving, the feeble gesture we are making to win a lost world, we fear that it digs in near the actual.

We candidly face an analysis. There are 4,595,602 Southern Baptists, yet we have but about 400 missionaries on the foreign fields, preaching the gospel to a thousand million lost souls. In 1937 Southern Baptists gave \$4,986,885 for the Cooperative Program. This is but a fraction more than \$1.00 per member. If Southern Baptists would repent of their pretense and penurious giving and come to God's plan of giving, the tithe as a minimum gift, they would give \$149,000,000 in one year. They actually gave \$29,000,000 in 1937, or \$120,000,000 less than what they could and should have given.

The things we believe in fully and love devotedly, we will work for and give to sacrificially. The mother, the patriot, the missionary does not stop to count the cost. God did not. He "so loved the world that He gave." Measured by this gauge, do Southern Baptists love a lost world? We compare what we did this year with what we did last year. Our conclusion is, "We love a lost world and are doing fine." The basis on which we make our comparison is wrong. The true basis for our comparisons is not what we did last year, rather the true basis is to compare what we are now doing with what we would be doing if we were doing according to our ability and opportunities. We should get no satisfaction out of the fact that we gave \$1,077,000 to Foreign Missions last year, a little more than we gave the year before, when we could, as we shall see later, have given \$38,000,000 for Foreign Missions.

We have fooled ourselves into believing that we really have a great missionary program and that we are giving worthily. Let us study some naked facts. The Takoma Park Seventh Day Adventist Church, Rev. J. F. Anderson pastor, Washington, D. C., has 555 members. They have no wealth. No member in the church has an income of more than \$2400.00 per year. They are working people. That church raised a budget of \$70,028.00 in 1937, or an average per capita gift of \$136.98. They gave \$27,000 to missions, an average of \$48.65 per member. There are 164,000 Seventh-Day Adventists in America. They are doing mission work in 385 countries, colonies and islands, and preaching the gospel in 714 languages dialects. They have averaged entering a new language in mission work every eleven days for some years. There are but 452,000 Adventists in the world. They gave \$3,062,000 to Foreign Missions last year. Southern Baptists gave \$1,077,996 to Foreign Missions last year. Adventists, counting all their members on their mission fields, gave an average of \$8.00 per member to Foreign Missions; whereas Southern Baptists gave but a fraction more than 21¢ per member for Foreign Missions. One tenth the number of Adventists gave three and one half times as much as we gave; on a per capita basis they gave more than thirty-five times as much as Southern Baptists gave. Had Southern Baptists given as much per member as these Adventists gave, instead of raising only \$1,077,996 for Foreign Missions, we would have raised \$38,000,000 for this cause. No wonder Adventists are entering a new language in their work every eleven days; no wonder Southern Baptists have retrenched and retreated in their foreign mission work during the last few years.

Does one say, "But we are not Adventists." If God would say, "Go to the ant, thou sluggard; consider her ways and be wise," what would he say to Southern Baptists with reference to going to the Adventists to learn and be wise in

the matter of the stewardship of the Gospel and of their possessions?

Is it true that what we believe in fully and love devotedly, we work for and give to sacrificially? Is an average gift of 21¢ per Southern Baptist proof of our vision of, our plans concerning, and our love for a lost world? Can we afford to repress this proposition any further? Unless we repent of our heartless, puny efforts, our mission work will continue to drag. A thing that drags long is in danger of collapsing.

Had Southern Baptists been as compassionately alert and aggressively missionary as they should have been, today instead of the world's horizon being draped in war clouds and the nations armed and masked for war, it is reasonable that the world's horizon would be tapestried in the golden glow of the Sun of Righteousness. It looks as if at almost any time the world may be soaked again in a welter of human blood. This sin-blighted world needs to be washed white in Jesus' blood.

Of course, there is no open avowal on the part of Southern Baptists that we feel it will come out all right with the heathen somehow, but what do our actions avow? We are in danger of being content with narrow boundaries and contracted horizons. Oh, for a Constantine, who when on foot, with lance in hand, led the solemn procession, and directed the line which was the boundary of the destined capitol on the Bosphorus, was asked, "Where are you going to stop?" He replied, "When the Divine Guide, who marches before me, bide me stop."

If Southern Baptists will repent of their totally unworthy missionary programs, will follow the Divine Guide who marches ahead, put on a program commensurate with our heritage, history, numbers, ability and opportunities, there is no limit to what we can and will do.

Oh, for a trumpet-tongued Carey to awaken our Southern Baptist Zion of her apathy!

—BR—

WEAKENING THE OXFORD CONFERENCE RESOLUTIONS

Strange Changes Made at Larvik

We published last week a report transmitted to us on behalf of the World Alliance for International Friendship through the churches, following its meeting at Larvik, Norway. In this it was stated that the Alliance in question "recognizes and recommends to the Christian churches of the world, in accordance with certain demands of the Oxford Conference on Church, Community and State and with former resolutions of the International Committee of the World Alliance, the following points as essential conditions for the life of a Minority Church."

Then follow nine points, largely in verbal agreement with the Oxford conditions, but with two significant differences:

(1) "Freedom to determine the nature of its government" becomes "freedom to determine its constitution within the limits of the laws of the state."

(2) The Oxford requirement of "freedom of the individual to join the church to which he feels called" is entirely omitted.

We are left speculating as to what influences operated at Larvik to bring about such changes in vital matters. We know that two Rumanian delegates were present, and we learn that the Rumanian Patriarch has been elected a vice-president. Do these facts explain the changes?

—Baptist Times, London.

—BR—

President Roosevelt sends Mr. James A. Farley to represent him at the Catholic Eucharistic Congress Oct. 17. Since when did this government have to be represented at a Catholic congress?

Central Pastors' Conference met at First Church, Jackson, Oct. 10. Devotional was led by J. M. Cook; W. R. Rogers discussed "The Best Financial Program"; G. P. White spoke on "The Annual Associational Meeting"; J. W. Middleton conducted the Bible study; D. H. Barnhill preached the sermon.

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SEE WHAT WE ARE DOING FOR OUR
LEADERS

Eldridge B. Hatcher

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I use the word "leaders" to include our pastors and denominational leaders. We church members, in the ranks, by our unconcern regarding the unsaved, even those next door to us, are causing our leaders to project, in accord with a convention resolution, a vast, Southwide, organized, somewhat spectacular evangelistic campaign. We have long been causing most of our pastors to depend largely upon annual meetings for the reviving of members and the winning of the lost. Are not such enterprises a ghastly indictment of us spiritually indifferent members (with individual exceptions, of course), who are thus shifting our responsibilities to the shoulders of those officially above us?

If, however, our Convention and our leaders did not promote such campaigns, I do not know how many, or how few souls would ever be won for Christ, and it is thrilling to think of what the coming campaign will probably mean in blessings for thousands of hearts and homes.

But it will be a campaign attended by many dangers,—which, of course, our able leaders are fully aware of, and against which, we may be sure, they are doing their utmost to guard. There is:

1. The danger of bringing a mass of unregenerate members into our churches which are already overloaded with such material from previous meetings,—which material is draining the spiritual life blood out of our churches and blocking the highway of our King in this and foreign lands.

2. The danger of running ahead of the Spirit.

3. The danger of increasing the already powerful tendency of us members to turn over our individual evangelistic and church-reviving obligations to the shoulders of leaders and machineries.

4. The danger of planting even more deeply in the minds of our members unscriptural ideas as to kingdom progress.

5. The danger of encouraging our denominational forces (1) to transfer the initiation and direction of Christian work from the local church to denominational and convention headquarters; and (2) to transfer the denominational emphasis from the work of the spiritual development of the individual member to the work accomplished in outside movements and other tabularable visibilities.

6. The danger of our pastors, other leaders and the best of our members using up time and energies of mind, heart, muscle and nerve in draining organizational activities that might be vastly more profitably employed toward reaping spiritual fruit.

See what we indifferent members are doing for our missionary work,—causing our leaders to keep home and foreign missions on the money basis, and compelling them to try to pull out of us even our pitiful little contributions with which, we tell them, they must, with their machineries, direct the carrying out of Christ's Great Commission in this and other lands. Our boards are straining, in all manner of efforts to get us members to show our concern for the lost ones across the seas by liberal contributions,—yes, us members who have no real concern for the lost ones across the street. Not probing and revolutionizing that unconcern is our radical missionary blunder.

See what our non-spirituality is doing for our immense "Christian education" system. We are causing our leaders to maintain this training work mainly on the humanistically-pedagogical basis, rather than mainly on the spiritually-pedagogical basis.

See what we are doing for our fine young people,—causing our leaders to urge them into evangelistic movements for which many of them are not spiritually prepared. We are spreading the idea that any church member is amply fit for doing the spiritual work of the kingdom. The apostles had to wait for the heavenly endowment;

but not so, our young people, nor our older ones. We are mechanically enlisting, rather than spiritually developing, our young people.

The above tragical conditions are not fundamentally the fault of our leaders. They are our servants, in their respective organizations, and are loyally and ably carrying forward the tasks which we have laid upon them and which they have accepted. It is admitted that they might helpfully hold before us continuously higher spiritual standards; but the supreme trouble is with us individual members. We are unwilling to make that personal surrender that will enable the indwelling Spirit to empty us of the mutinous "self" (that self which tries to be religious and to do religious work, and in which, "the flesh," Paul said "dwelleth no good thing") and fill us with His love, and empower us for His work. That neglect of ours is the root out of which all our church and denominational problems and failures grow. That self-crucifixion surrender and not a mere formal, public "reconsecration," of individuals, is the only rallying point for any true Baptist forward movement. All other movements and campaigns, while that above-mentioned "neglect" remains unattended to, are detours around that vital battle ground. We have not in our training schools adequately prepared our pastors and other leaders specifically for helping to bring about this "surrender" as an open door for the infilling of the Holy Spirit among us members. In our educational training courses such preparation is not practically treated as essential for engaging in Christ's kingdom work.

I was not surprised to read in one of our current magazines a few days ago a statement by Karl Barth—as quoted by a writer—that he was not specially interested in missions and evangelism. Barth's reasons for his lack of interest was not given. But why should we be surprised at his statement? We members ourselves are not interested. A statement went the rounds in our Baptist papers some four or five years ago that about fifty percent of our Baptist pastors were not genuinely interested in missions. But there is very little in our denomination's missionary methods to interest, or inspire, our pastors.

A towering challenge to Baptists is that they lift their missionary work from off the money basis and put it largely on the voluntary, "spontaneous evangelism" basis of the New Testament. That basis (in mission work) was that of the spiritual contagion working in personal contacts,—contacts of Spirit-filled Christians with backsliders and unsaved persons around them. Out from our churches then would be going, month by month, members filled with the light and love of Christ shining in their characters and lives, to travel, or to work temporarily, or to live—some as full time missionaries—in different parts of the world, and such traveling, or dwelling torch-bearers would prove to be spiritual firebrands, as occurred in the first century when the early disciples, clothed with the Spirit of the indwelling Christ, going here and there, attracted the unsaved to Christ and Christianity and "turned the world upside down."

Nothing but a mighty spiritual upheaval at the heart of our church life will ever bring about the change that will enable us to rescue our present Baptist Christianity from its present plight and put it, as Christianity was in the days of the apostles, in full charge of the indwelling Spirit. Rapid and enthusiastic going in the wrong direction, however large the statistics, is not progress! If we resent such a suggestion and justify ourselves, where is our hope? It is true that glorious harvests are being reaped by Baptists for Christ—many inspiring victories for Him—in many portions of the world. But they are very small as compared with the infinite bigness of Christianity, and are gained in spite of the general movement of our denomination. We are so easily satisfied and complacent. We are offered heavenly power for unspeakably richer triumphs, but we do not seem to desire it.

"But where is the wrong" you ask "in a church

coming together in services with the Gospel being preached in hope of sinners being saved and members being revived?"

There is, of course, nothing wrong in such a simple picture. Ah, what glorious experiences all of us have in old fashioned revival meetings. But regarding the above query it may be said that there is nothing wrong in holding such services unless such a "coming together" represents, and tends to perpetuate, a practice in that church of such comings together being made a substitute for that far more costly coming together (or retreating into "secret places") for individually paying that high, Pentecostal price for the "endowment with power from on high." D. L. Moody paid the price. In referring in later years to the experience he said, "There D. L. Moody died." But with our present mania for visibilities how can we hope for such experiences in our ranks?

The topmost need now is not for meetings, nor preaching, nor for working, but for waiting—quiet waiting—such as was commanded by our Master and was done individually in Jerusalem by the early disciples—waiting for the blessing that had been definitely promised by Christ. The disciples actually believed that promise, and dropped everything—yes, everything—and waited day by day for its fulfillment, with a waiting that was rich in its content, and we know something of the result.

In vain will be this proposed campaign if not preceded by such waiting. May our Heavenly Father take charge of us and of the campaign, and bring out of it blessings rich, overflowing, Southwide and worldwide. And is it improper to hope that at its close, our denomination will unite for concentrating their thoughts, their prayers and their energies upon that which lies at the very heart of Christianity—not evangelism—as is made plain in the Epistles—but the spiritual development of the individual member? Such development of the individual would then become the fountain head from which would flow spontaneously, as in the days of the early churches, the purest streams of soul winning, missions and kingdom expansion,—and Christian education would then come into its own by having at its heart and center that difficult and essential training for securing and maintaining the "endowment with power from on high."

Our Master's command still stands:

"TARRY YE UNTIL YE BE ENDUED WITH POWER FROM ON HIGH."

Is not our Baptist tragedy that of rushing in where angels draw back in fear?

THE WAY OF GREATNESS

—o—

Man should grow great and greater still
As fleeing days grow into years.

If his delight is in God's will

He shall do so, devoid of fears.

The Bible is man's guiding star

As he sails life's uncertain sea;

It keeps him safe from reef and bar,

And guides him to a friendly lea.

It points to paths of pure delight,

To ways of true nobility;

It fills his heart with love of right

And he is then truth's devotee.

—W. J. Robinson.

On the way to Winston County Association we spent the night in the hospitable home of Pastor and Mrs. C. C. Weaver at Noxapater. This was an experience to be long cherished. They have just been graduated to the dignity of grandparents, and are wearing the honors becomingly. He has been five years here and is held in high esteem. A son and two daughters at home add to the good cheer of the household.

The eighteenth annual session of the Hinds-Warren Baptist Association will be held with the Terry Baptist Church, beginning promptly at 9:45 a. m. on Thursday, October 20, 1938. A full representation, from each church is desired, and a hearty welcome awaits every one that will attend, including all visitors.—J. S. Riser, Sr., Moderator.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwin Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.



Miss Wilma Bucy, former state Woman's Missionary Union secretary in Alabama, assumed her new duties as field worker of the Home Mission Board October 1, her first engagements being in Missouri and Oklahoma.

"The new worker will assist Miss Emma Leachman in field engagements wherever her services are needed," Dr. J. B. Lawrence, executive secretary-treasurer of the board, states. "Miss Leachman has not resigned, as was stated erroneously in the denominational press, but her poor health and the many calls for a representative of the board to speak at general W. M. U. meetings and to assist in schools of missions made it necessary to add another worker. Miss Bucy's salary is being paid from the Annie W. Armstrong offering."

A native of Mississippi and a graduate of the W. M. U. Training School at Louisville, Miss. Bucy taught four years in the Training School and was W. M. U. field worker two years in Tennessee prior to becoming corresponding secretary of the Alabama W. M. U., a position which she filled six years.

Besides occupying these positions of prominence, Miss Bucy is the author of "The New Why and How of Woman's Missionary Union," a book which has been used for a number of years and has brought the author recognition all over the South as an authority on W. M. U. methods.

Engagements west of the Mississippi will keep the new field worker busy until the first of the year, Doctor Lawrence states, after which she will be available elsewhere. He adds that mail addressed to her at 315 Red Rock Building, Atlanta, Georgia, will be forwarded promptly to Miss Bucy.

—o—

Dear Miss Traylor:

My country still faces aggression; my people suffer severely. Nearly 70 million innocent civilians are rendered homeless and starving; many of them are maimed for life. Winter is drawing near. Numbers will die because of lack of food, clothing and shelter.

The European situation becomes more critical. Czechoslovakia may become a second Austria or a second Ethiopia. In case Great Britain and France should assist this small republic, it may mean the beginning of a second world war. What would a second world war bring to us? Suffering for humanity and destruction of civilization!

Jesus said, "All power is given to me in heaven and in earth." He also said, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." May we join together in prayer that our Lord may rule over the world and justice



Members of Y. W. A. of Blue Mountain College. Top picture, left to right: Julia Long, Starkville; Cleo Barkley, Cotton Plant; Sally Norris, Water Valley; Frances Boyett, Gadsden, Ala. Peering through the window, Dorothy Suthoff, Moss Point; Eileen Crocker, Cotton Plant; Nancy Wolley, Montevallo, Ala.; Cora Mae Marriott, Glendale, Calif. Bottom picture, Blue Mountain Y. W. A. Circle leaders. Left to right: Eline Green, Louisville; Tom Womack, West Point; Cora Mae Marriott, Glendale, Calif.; Nannie Lee Burney, Ackerman; Pat Fleming, Morristown, Tenn.; Shirley Ball, New Orleans, La.; Evelyn Hasty, Brandon; Mary Brown Wilburn, Durant; Gene Ellzey, Venice, La.—Miss Tom Womack, Secretary.

and peace may prevail. I should like to suggest that we dedicate the month of October as A MONTH OF PRAYER FOR PEACE. May we ask every member of the W. M. U. associations to take part in definite, intensive, earnest prayer for peace that wars in China and in Spain may be ended before Christmas, and that troubles in Czechoslovakia may be averted?

Sincerely and cordially,
Roberta Ma.

Will you join Dr. Roberta Ma in prayer for her people?

—o—

A very impressive program was given in the general assembly of Y. W. A. at Blue Mountain College last Wednesday night. The playlet "Surely They Will Respond" was presented by a group of Y. W. A. members. The purpose of the playlet was to show the place of Y. W. A. on the college campus, and to give some idea of the spirit in which the organization was founded in 1888. The playlet closed with an appeal from the countries in which there are Y. W. A. organizations to the American girl to take her part in the work of spreading the gospel around the world.—Tom Womack, B. S. U. Reporter.

Rev. W. H. Wood of Clinton goes to Souwilpa, Ala., Oct. 26 to assist Pastor King in a ten days meeting. He asks your prayerful aid.

Rev. E. N. Wilkinson, one of our Mississippians, resigned the church at 23rd and Broadway, Louisville, Ky., to accept a call to Danville, Ky. His people grieve to give him up.

If you like to work puzzles, try this one: "He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation." Who fixes the boundaries of nations today, and determines their appointed seasons?

For next year Texas Baptists move up their figures from \$750,000 to \$1,000,000 as the goal for their denominational budget. They expect to raise this month \$150,000 in cash. Now don't everybody move to Texas; just move up the figures in our own state.

Pastor J. D. Walker, Center Terrace Church, Canton, baptized seven fine young people in Pearl River Sunday. He says, "God is wonderfully blessing our people. Our work is growing in a splendid way. All our organizations are taking on new life. All families get the Record and are enjoying it."

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
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R. B. GUNTER, Cor. Secretary
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A. L. GOODRICH, Cir. Manager

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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East Mississippi Department

By R. L. BRELAND

J. V. Harrison

Sept. 26, 1938, James Vardaman Harrison departed this life in a hospital at Greenville, Miss., after several weeks of intense suffering. He was the son of Mr. and Mrs. J. B. Harrison of Coldwater, Neshoba County, and was reared in that community. He was born Oct. 1, 1904. April 1, 1933, he was married to Miss Annie Frances Castleberry of Moorhead, Miss.

He is survived by his widow, two sons, James Kimball and Thomas Castleberry Harrison, age 2 and 3 years, his parents, two sisters, Mrs. Gene Watkins and Miss Johnnie Lou Harrison; four brothers, Edwin, Maurice, Charles and George Robert Harrison. In 1932 he united with the Coldwater Baptist Church, Neshoba County, and was baptized by Rev. W. W. Kyzar. He was active in church work in Moorhead, Miss., serving as secretary of the Young Men's Bible class of the Baptist church. He was a member of Coldwater Baptist Church when death came.

He finished high school at College Hill, Lafayette County, attended Millsaps College and Ole Miss and the University of Alabama. He was employed as bookkeeper by the Adams-Newell Lumber Company of Deemer, Miss., and worked as salesman for various oil companies at Philadelphia, Union and Moorhead. He was a competent and useful young man, well liked by those who knew him.

His body was carried to Neshoba County and buried in the Good Hope Baptist Church Cemetery, where a large number of relatives are buried, to wait the call to arise. We deeply sympathize with his widow, children, parents, brothers and sisters. May the Father comfort and console them.

—o—

An appreciated letter came from Rev. D. C. Hartley, of Pittsboro, Miss., which helps to cheer and

comfort, among many other good things, he said: "It became my privilege last Sunday to teach the Sunday school lesson at Pittsboro Baptist Church. What a beautiful Scripture lesson. We missed you. When the Psalmist said 'O taste and see that the Lord is good: blessed is the man that trusteth in Him,' he spoke beautiful and meaningful words to those in distress, as you have been. The Lord is good, and what a privilege to believe in Him and receive everlasting life. No wonder the words, 'Blessed is the man that trusteth in Him,' are such a comfort; for the fear of hell is all gone when one believes that Jesus Christ is the Son of God." Brother Hartley is principal of the Pittsboro consolidated school and starts off the session in a splendid way.

An old friend and former teacher of mine, Mr. Homer L. Hunt of Harperville, Miss., is having published a small book of his poems, entitled "Stray Notes from Summerland." I have read a few of the poems and they are of a high order. They ring true to religion and morals. The price will be \$1.00 and may be had of the author.

Rev. James Lippincott of Scobey, but now in Mississippi College, recently preached for the church at Tillatoba. Those who heard him seemed well pleased with his two messages. We wish for him a splendid success in the ministry.

Rev. C. T. Schmitz, of Pine Valley, Calhoun County, recently held a meeting at old Salem school house preaching each night for a week. His subject for nearly the entire week was sin. People were interested but there is no church there, no confessions of faith were had. This place is about one and one-half miles from Turkey Creek Baptist Church in the northwestern part of Calhoun County.

Rev. Mr. Russell of Serepta, Calhoun County, has been called as pastor of Driver's Flat Baptist Church, located in the northwestern part of Calhoun County, for another year. Rev. C. T. Schmitz has been pastor there this year. This is one of the older churches in this section of the state.

I noticed the statement that Rev. W. A. Roper, of Meridian, had resigned the pastorate of McCool and McAdams Baptist churches after a long and successful pastorate. Bro. Roper is one of our best pastors and preachers and it is hoped the Lord will give him work to do in His kingdom. Blessings on him.

Rev. P. C. Barnett is a native Mississippian and one of our best preachers and pastors. For some years now he has been a successful pastor of the Baptist church of Castor, La. Some good field might secure the services of this good man back in his native state. He was born and reared in Leake County, Mississippi.

Brother W. L. McMullan, who is president of Clarke Memorial College, Newton, says: "We have a fine school this year, 100 in all, and as fine as you ever saw. No athletics, no foolishness at all, just study and other activities that point towards Christian activities." God to have this fine word from this little col-

lege that has stood for the best for more than thirty years. May the Lord give His blessings to its work.

BR SIMULTANEOUS CAMPAIGN IN KNOXVILLE CHURCHES

—o—

Recently more than twenty of our Knoxville Baptist churches held a simultaneous evangelistic campaign for two weeks under the leadership of Dr. Roland Q. Leavell, director of evangelism for the Home Mission Board of our Southern Baptist Convention. Those of us associated with this movement here in Knoxville are agreed that the Home Mission Board is promoting a program of evangelism that must commend itself to all of our people who are concerned about winning the unsaved to Christ, developing Christian life and service, exalting the great central teachings of the scripture and promoting the Kingdom of God to the ends of the earth. Dr. Leavell does not want anyone to speak or write of him personally, and yet one is unable to separate the man from the methods and message of the program.

As to methods, Dr. Leavell is absolutely free from anything that would be out of place in normal church life at any time. As we sat together in the pulpit of the First Baptist Church before he was to preach his first message I said to him, "Roland, pastor and congregation give ourselves to your leadership with confidence." Then he replied, "Fred, I haven't a single trick in my pocket. My plan is to preach the gospel of Jesus Christ, and we will pray for the Holy Spirit to have His way." Throughout all the services this emphasis was central—preaching the gospel and praying for the Holy Spirit to have His way with us.

With his own heart aflame with a passion for the lost, Dr. Leavell led us in services on the streets of our city, in mills and shops and factories, and to unsaved people as individuals—always with a serious, yearning effort to bring the unsaved to Christ as personal Saviour and Lord.

His own messages—sixty-two of them during the two weeks he was with us—over radio, in schools, on street corners, and to those whom he visited, trembled and vibrated with an earnest appeal to those who are away from God to come to Him through repentance and faith.

With a comprehensive group of God's Word, Dr. Leavell maintained a balanced scriptural emphasis throughout this special campaign. There was a fearless denunciation of evil in every form. He stressed New Testament standards of Chris-

EASE THAT HEADACHE

You benefit doubly by use of Capudine— It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. CAPUDINE liquid is easy on stomach—easy to take and eases quickly. Try it—Use it.

CAPUDINE

tian living. He made frequent and earnest calls for family worship. He challenged Christian people to be loyal to the church and denominational program.

An important part of Dr. Leavell's program is a fellowship breakfast with the pastors. At the first breakfast we realized that the man who was directing us understands the pastors' problems and opportunities—that his one purpose, under God, was to place his heart and mind alongside of ours and help us to find a way to answer the challenges that are ours. In these breakfasts, the pastors were brought together in a closer, richer fellowship with each other and with God. The objectives of the meeting, winning the unsaved to Christ, leading church members to a deeper consecration, conserving and enlisting the entire membership in Christian living and Christian service, were kept before us. These meetings are not merely discussion meetings. For the most part they were prayer meetings. I could wish for all of my fellow pastors that they might have the privilege of kneeling together before God as Dr. Leavell is leading pastors everywhere he goes to kneel together before Him.

Possibly our appreciation of the Home Mission Board's program of evangelism is best expressed when I say that Knoxville pastors are already planning to have Dr. Leavell direct us in another evangelistic campaign.

Dr. F. F. Brown, Pastor
First Baptist Church,
Knoxville, Tennessee.

BR Pat: "I say, Doctor, did you ever doctor another doctor?"

Doctor: "Oh, yes, very often."

Pat: "Well, tell me this: Does a doctor doctor a doctor the way the doctor doctored wants to be doctored, or does the doctor doing the doctoring doctor the other doctor according to his own way of doctoring?"—Ex.

BR SUBSCRIBE TO THE BAPTIST RECORD.

BEWARE

Beware! Lest the coming winter find your church unprotected against fire loss. You can secure this protection at minimum cost from Southern Mutual Church Insurance Company, Columbia, S. C.

BROMO-SELTZER
EASES MY HEADACHES
FAST! SETTLES MY STOMACH, TOO!

says EDWARD P. WAGNER
Civil Engineer

Some jobs force men to eat at all hours. Then heavy FOODS, gulped down hastily, may stay in the stomach too long. Result: gas—nausea—agonizing headache.

Just relieving the headache isn't enough...the STOMACH needs help, too. Bromo-Seltzer, famous for FAST headache relief, also settles the STOMACH. It reduces excess acid substances. Relieves the sour, distressed feeling.

Bromo-Seltzer also soothes the nerves when they are jittery and tense. At all drugstores and soda fountains. Keep it at home, too!

Bromo-Seltzer

Sunday School Lesson

Prepared by
By HIGHT C. MOORE

October 16, 1938

REVERENCE FOR GOD

Ex. 20:7; Matt. 5:33-37; 12:33-37
The Third Commandment requires reverence for God. It was clarified and confirmed by Jesus in the Sermon on the Mount. And upon it will be based some of the decisions in the Day of Judgment.

Notes Analytical and Expository

1. In the Decalogue from Sinai reverence for God was commanded and profanity was condemned. Observe in the Third Commandment three things about profanity: (1) The way of it. The name of God stands for his deity. That name is taken in vain by hypocritical profession and blasphemy; by false swearing or perjury; by using his name in flippancy or frivolity, with insincerity and irreverence, in jest or anger. (2) The wrong of it. The light and heedless use of the name of God is debasing to the user and defiant of God. He will not permit the use of his name in treachery and falsehood. (3) The woe of it. God will not hold the swearer guiltless before him. Those who take his name in vain are his "enemies." (Psalm 139:20). He will be a witness against "false swearers" (Mal. 3:5).

2. In the Sermon on the Mount reverence for God was clarified and profanity was forbidden. Notice here three things about oaths: (1) Law about oaths. The ancient law here quoted by Christ forbade taking the name of God in vain (Ex. 20:7), profaning the name of God in swearing falsely by it (Lev. 19:12), and failure to perform vows taken in the name of God (Num. 30:2 and Deut. 23:21). In the days of Jesus the profane use of God's name was not only alarmingly common but skilfully varied with different formulae, each condoned or justified under certain conditions on flimsy or fallacious grounds. (2) Love against oaths. What had Jesus to say about the prevailing profanity? He forbade it altogether in all its forms. The divine name in any form must not be profanely used nor anything associated with God or his name. Heaven is his throne; earth, his footstool; Jerusalem, his city; your own person, his possession and his care;—to swear by any of these is to violate the law of God. (3) Life without oaths. Should not one's word be as good as his bond? How can an oath make a truth more truthful? Does not swearing weaken rather than strengthen one's assertion? Let yes mean yes, and no mean no. Any excess here comes from the Evil One.

3. In the Day of Judgment reverence for God will be commended and profanity will be judged. Learn a lesson from the fruit-bearing tree, the stored treasure, and the coming test. (1) Think of the tree. To have good fruit you must have a good tree. So to have reverent speech you must have reverent character. On the other hand, irreverent and

profane speech reveals base character as bad fruit bespeaks a bad tree. (2) Think of the treasure. If one has deposited within himself counterfeit and worthless coins and gems, what else can he bring out and set before others? His talk must correspond to his thought. If he is a good man and his treasure is good, of course his speech will be good. (3) Think of the test. Everybody is accountable for every idle word. So there is judgment by words as there must be by deeds (Matt. 25). Think of standing before God and giving account for every oath and byword! Yet words reveal character and form a just basis for the righteous decisions of the Great Judge on the Last Day.

—BR—

A SUMMER'S SUMMARY From Rome to Artesia

—o—

From July 18 to 24, we were with brother Howard Benson and the saints at Rome for their annual meeting. Brother Benson and his fine wife are doing a great work on this great field. We had a great season of rejoicing in the Lord in the salvation of souls. Fourteen professed faith in Christ and five were added by letter.

From Rome we went to Bethel in Calhoun County to be with brother J. W. T. Siler and the good people at Bethel. We had a good meeting here and the Lord smiled on our efforts with nine professions of faith and one added to the church by letter. The meeting closed out on Friday night, July 30.

We did our preaching in the Troy meeting. It rained every day for the first three days. The last two days were good and the Lord added to the church nine people, six of whom came for baptism. We serve these good people at Troy, Miss., on a Sunday afternoon. The meeting ran from July 31 to August 6.

The following week, August 7-13, we were with the Union Chapel Baptist Church in Lee County. This is another of our afternoon appointments. Here, too, the Lord was gracious and our efforts were blessed with twelve additions to the church, eleven of whom came for baptism.

We returned to Paynes, Miss., on August 15, for our third visit with these good people. We found here brother J. B. Ray and wife who have a wonderful hold on the situation and doing a good work. As on previous occasions the people turned out, and so much so that we had to move outside of the building for room. The people were kind enough to say some good things about the services, however, we came to the close without any visible conversions. A message from the pastor later brought the cheering news that twelve professed faith at the next regular Sunday service. Praise God!

At old Cherry Creek Church in Pontotoc County we joined brother H. G. West for a meeting that carried through August 16th. In this old historic church we found large crowds of eager listeners who were also doers of the word. There were nine for baptism and one by letter whom the Lord led into the fellowship of the church.

Dr. H. H. Hargrove of Waco, Texas, assisted us here at Okolona, Miss., from August 28 until Sept. 8. We had a good meeting. The church has been greatly helped. There is a fine spirit being manifested in all phases of the work of the church.

We enjoyed the fellowship of brother Roy Lewis and wife together with the saints at Artesia from Sept. 19 to 24. Brother and Mrs. Lewis have endeared themselves to the hearts of these people and a small but loyal group of Baptists are carrying on in a noble way in this splendid little city. It was indeed a joy to be with them. We trust that the church was helped by our efforts.

And so, we have been busy for the Lord this summer. May God richly bless and conserve to Himself all of the good which His people have tried to do in His name.

—R. B. Patterson.

—BR— ETHEL CHURCH

—o—

To the members of Ethel Baptist Church and community:

Congratulations to every one of you. Now that the Baptist Record has been included in Ethel Church budget you will be blessed by the weekly visit of the Record. You who live in Ethel and hold your church membership elsewhere have been placed on our Baptist Record roll. We count you one of us and anxiously look forward to the day when you will become a member of our church.

Turn now to page ten and read brother Hight C. Moore's exposition of the Sunday school lesson for next Sunday and take this as a

special invitation for you to meet with us without fail. We will be looking for you. Prof. J. C. Taylor our newly elected superintendent will meet you at the front door of our church house and extend to you a most cordial welcome.

God's blessings on every one of you.

Fraternally yours,
W. T. Darling, Pastor
—BR—

PULPIT SUPPLIES FOR 1939

—o—
We are highly privileged that the Baptist World Alliance meeting in Atlanta in July, 1939, will bring to our shores distinguished Baptist ministers and laymen from all over the world. This will afford many of our churches opportunities to secure as supplies these noted ministers from abroad. May I suggest that churches desiring such supplies next July or August write directly to Dr. J. H. Rushbrooke, 4 Southhampton Row, London, England, indicating the Sundays that the supplies are desired, and the honorarium that is paid for pulpit supplies.

Brother V... real ability find a person... people, and... ing of hear... God. It is... be in his pr... are really... Thompson... humble spi... to him... daily.

The visit of these men to our churches will strengthen the tie that binds our hearts in Christian love throughout the world.

Ryland Knight, Chairman,
Pulpit Supply Committee,
Baptist World Alliance



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W.H. JOHNSON, President

Thursday, Oct

Sunday

E. C. W.
JOHN A.
MISS RUBY TA

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Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY BEG.

Walker-Thompson

It was our pleasure to be in a service last week at Collins in the tent meeting being conducted there by Rev. B. W. Walker and Mr. Otis Thompson. Brother Walker has been pastor at Poplarville for several years until recently when he resigned to enter the field of evangelism. He now lives at Clinton. Mr. Thompson is widely known as a singer of ability, and has been in many meetings in the state.

It is our firm conviction that this team will be a genuine blessing to any church or community where they may go. They have felt definitely the Lord's leadership to this field of work, and are out to aid the full church program and strengthen it in every way possible, and not to organize something new just for the sake of doing something.

Brother Walker is a preacher of real ability, and rarely does one find a person more on fire for lost people, and with such a deep yearning of heart for doing his best for God. It is genuinely refreshing to be in his presence, and his messages are really heart-searching. Brother Thompson is a great singer with humble spirit and an intense devotion to his Lord whom he serves daily.

A rather unusual thing about it all is that these two never met until recently while they were in a meeting at Parkway, Jackson. The night we attended the service fully 500 people were present, and the presence of the Spirit was plainly felt.

State Mission Day

Sunday, October 23, is State Mission Day in the Sunday schools. Two parts present themselves for that day. One is the opportunity to give out information regarding State Missions so that all of us may be as intelligent as possible about our program. The Sunday School Board mails out free programs to all superintendents to be used for that day by the different departments and classes.

These programs can be adjusted in any manner a school may desire so as to fit into whatever plan the school may use for this program. The second part is the offering for State Missions. The Cooperative Program has but few sources of revenue, and this is one of them. If all the Sunday schools will make a worthy offering for State Missions on Sunday, October 23, we can come to the end of the year without any indebtedness on our State Mission work.

New Leaflet

"TODAY'S CHILDREN" is a new leaflet that the Sunday School Board has recently put out for the parents of children in the Cradle Roll, Beginner, Primary, and Junior departments. These can be secured in any quantity from the Sunday school department, Box 530, Jackson. This leaflet is such that it may

BAPTIST BROTHERHOOD OF JONES COUNTY

Almost three hundred men, assembled in quarterly session of the Jones County Baptist Brotherhood in the Summerland Baptist church Monday night, climaxed an inspiring meeting which featured election of officers, a program on the Baptist Orphanage and adopting resolutions pledging themselves toward preventing "any effort, concerted or otherwise, to destroy the civil Sabbath as a day of rest."

The meeting was the fourth quarterly gathering of the county organization of Baptist laymen. By actual count there were 281 men representing 19 churches. The next session is to be held at the First Church in Laurel during January.

Harry Smallwood, Laurel, was re-elected president of the Brotherhood. Other officers elected at Summerland included H. L. Strickland, Summerland, and Johnnie Flood, Laurel, vice presidents; Harrison Valentine, Laurel, secretary; and Goode Montgomery, Jr., Laurel, reporter. The following presidents of the local organizations are automatically included as members of the county executive board: J. M. Powell, Ellisville; Paul Pickering and Ed Freeman, Laurel; Ethel Taylor, Mt. Oral; J. D. Holifield, Lee's Chapel; W. W. Murray, Antioch; S. W. Monk, Harmony.

W. G. Mize, superintendent of the Baptist Orphanage in Jackson, led the feature program of the evening. His interesting report on the work of the orphanage and of its huge building program was a real treat. "The building program is on a cash basis. All of the buildings that have been completed and that are now under construction have been paid for or we have the cash for them," stated Mr. Mize. A quartet of high school girls from the Orphanage added greatly to the program with their sacred songs.

The Baptist students' secretary of the Jones County Junior College and Agricultural High School, Miss Miley, was presented to the Brotherhood. She outlined the work that they are doing there.

Among those present from out of the county were W. E. Holcomb, president of Mississippi Woman's College, Hattiesburg; and Mr. E. C. Williams, State Sunday school secretary, of Jackson.

The following churches were represented: Second Avenue, West Laurel, South Laurel, First Church, Ellisville, Mt. Oral, Summerland, Antioch, Sharon, Soso, Indian Springs, Hebron, Beulah, Bethel, Taylorsville, Lee's Chapel, Hattiesburg, Jackson and Eden.

Over and over God paints the skies, Over and over He makes the sun rise;

Over and over He tints the flowers, Over and over He sends the showers, Over and over He guides the stars, Over and over the dawn unbars. If over and over God deigns to work, Why should we faint—our duty shirk —The Girl's World.

be of great benefit to the parents of these children and offers helpful suggestions as to how the children may be aided in teaching them lasting truths.

RESOLUTION

Passed by the Tate County Baptist Assn., Meeting with Mt. Zion Baptist Church, Independence, Miss., Sept. 22-23, 1938

Whereas, the members of Tate County Baptist Association have been blessed and inspired through the years by the work and example of our beloved and efficient state leaders: Dr. R. B. Gunter, secretary of the Convention Board; Dr. P. I. Lipsey, editor of the Baptist Record; Mr. Auber J. Wilds, secretary of the Training Union work; Rev. E. C. Williams, secretary of the Sunday school work; and Miss Fannie Traylor, secretary of the Woman's Missionary Union work, and

Whereas, we feel that these leaders and their assistants have the confidence and affection of our brotherhood to a degree which will make their leadership, by God's blessing, more and more effective in the future:

Therefore, be it resolved,

First, that we as an association, record our deep appreciation of these workers above named and respectively urge that our Convention Board prevail upon them to continue their service in the important positions they have been called to fill.

Further, that the clerk include a copy of this resolution in the minutes, that a copy be sent to the state board office and a copy to the Baptist Record.

Respectfully submitted,
H. L. Martin, Moderator
H. J. Rushing, Clerk.

GEORGE COUNTY W. M. U.

The George County Baptist W. M. U. met with the Agricola church October 4th.

The meeting was called to order by the superintendent, Mrs. A. K. McMillan. Representatives from Rocky Creek, Barton, Lucedale and Agricola were present; there were several visitors.

The theme for the day was, "Let us exalt His name together."

The devotional was led by Pastor Nix, reading the 96 Psalm.

Interesting reports were read by the various leaders. The outstanding report being made by the Personal

service chairman, showing that George County is exalting His name.

Mrs. A. E. Dean invited the delegates out to a bountiful picnic lunch laid on the lawn. After a pleasant social hour we were called into the afternoon session by singing the song, "Jesus Calls Us."

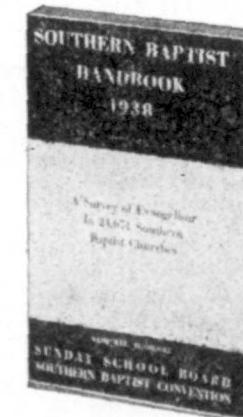
The Golden Jubilee hymn was sung by the congregation. A most impressive pageant, "The Cross," was presented. Mrs. Jackson, as reader with seven ladies holding golden trumpets. Mrs. S. E. Buchanan sang "The Holy Hour." The report of the memorial committee being given at this time. The Angel of Death having visited in our midst, transporting our sister, Mrs. Celie Dickerson, to the Holy Land. "Sometime We'll Understand" was softly sung. Brother Brooks led in prayer.

Barton received the banner for the next quarter.

We were very sorry our district chairman, Mrs. Matthews, could not be with us.

Mrs. Dean, president of the hostess church, dismissed with prayer.

The following officers were elected: Mrs. A. K. McMillan, superintendent, Lucedale; Mrs. R. M. McKay, assistant superintendent, Lucedale; Mrs. B. R. Trotter, secretary and treasurer, Lucedale; Mrs. G. S. Jenkins, mission study, Lucedale; Mrs. J. N. Williams, personal service, Lucedale; Mrs. J. S. Jackson, young people's leader, Lucedale; Mrs. J. K. Shows, Margaret fund, Agricola; Mrs. Jeff Eubanks, stewardship, Rocky Creek; Mrs. S. E. Buchanan, publicity, Lucedale.

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1938 Edition

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The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear children:

I feel sure that as many of you as are close enough to get to Jackson have been attending the state fair this week. I'm not even going to ask you if you enjoyed it for that would be just another foolish question. If you went, I know it meant a good time. You must write to the circle and tell us what you saw. Of course, you'll mention the rides on all those wild things, but don't forget the quilts, and flowers, the corn and potatoes, the canned goods, the model farms and communities, and the fine pigs and cows and chickens. Were the hamburgers good as usual? And what about the cotton candy?

Gus Temple Evans is writing and sending another gift to the orphanage. He says he is going to write again, too. Besides that he sends answers to the last puzzle. I'd like to meet him because he sounds like a boy after my own heart.

Mrs. Irene Brewer, an adult teacher at Parchman, has written to us to tell us about a man at Parchman who wanted a Bible. Although we did not have one of the kind that she described, we did get him one and I'm sure he is reading it by now. She asked that we remember them in our prayers. You will, won't you?

A friend who does not want her name used sends a dollar to be used as seems best. We are very grateful and happy to divide this equally between the orphanage and our scholarship.

I know you'll be pleased to find a story on our page this week from our J. L. Club member, Mr. John J. Lipsey. You have often spoken of enjoying the stories that he has contributed and I am sure you'll like this one. I did.

With love,
Mrs. Frances Steele.

BIBLE STUDY

Prov. 6:20, My son, keep thy father's commandment, and forsake not the law of thy mother.

When Jesus was a boy, he lived in Nazareth with his mother, Mary, and his foster father, Joseph. Their home was small and humble, and Joseph's carpenter shop was probably next to it. It was the custom for the faithful Jews to go up to Jerusalem once a year to attend the feast of the Passover. When Jesus was twelve years old, he was allowed to go for the first time to this Passover feast with his parents. It was a great time for him for it marked the beginning of his becoming a man. When Jesus got to Jerusalem, he must have been very interested in everything he saw. Most of all, he was interested in the beautiful temple and all the things there were to see and learn there.

When the Passover was over, Mary and Joseph, returning home, thought that Jesus was in the crowd too for people who went to the Passover used to travel in companies; friends and relatives would go up to Jerusalem and return together. It was with such a company that Joseph and Mary were returning to Nazareth and they thought that Jesus was with the company who traveled with them. After a day's travel, they began to look for him. They searched among all their kinsfolk and acquaintances but they did not find him. Anxiously they returned the day's journey to Jerusalem hoping to find him there. They went to the temple and there they found him seated among the wise men and teachers of the law. He was so interested in their work, listening to them and asking them questions that he had forgotten about everything else. All who heard Jesus were greatly surprised at his

understanding and the wisdom of his answers.

Mary asked him, "Son, why have you treated us so? We have looked for you anxious and sorrowful."

But Jesus answered, "Why did you look for me? Didn't you know that I must be about my father's business?" He meant that he must be doing what his father in heaven sent him to earth to do, but they did not understand his words.

Then Jesus returned to his home in Nazareth and was an obedient son to Mary and Joseph. As he grew, God blessed him and those who were with him loved him.

Shuquaik, Miss.,
Sept. 25, 1938.

Dear Mrs. Steele:

I am a little boy eight years old and in the third grade. I read the children's page in the Baptist Record and enjoy it very much. I go to Sunday school every Sunday. I enjoy it too. I am sending ten cents for the orphanage and hope I can send more next time. This is my second letter but I don't think it will be my last one. I am sending the answers to the puzzle.

Your friend,
Gus Temple Evans
Answers To Puzzle

1. One, four
2. Three, three
3. Five, five
4. Twelve
5. Forty
6. Two, two
7. Forty, forty
8. Seven
9. Four
10. Eleven
11. Twelve
12. Three hundred

Gus Temple, you answered those puzzles fine! There is just one place that I would change and that is the answer to the tenth one. The answer should be ten instead of eleven. Joseph did have eleven brothers but only ten of them went to Egypt together to buy corn. It gave me a good feeling to get the nice letter from you and the contribution to the orphanage, too. We are all glad that you wrote again and hope that you'll do the same thing before long.—F.L.S.

Drew, Miss.,
Sept. 25, 1938

My dear Mrs. Steele:

I am writing you not as a child, but as an adult teacher at Parchman. I want you to know I've enjoyed your page in the Baptist Record. I so often use your Bible study for our short devotional. I also read each letter almost every week.

Today an aged man asked me if I knew of any way he might get a Bible, large print, as he is 74 years of age and his eyes won't permit his reading the fine print. I thought maybe you folk might have a used Bible of this type or would like to gladden the heart of this man by sending him a Bible.

Thanks for any favor you may render these, the forgotten men, as they speak of themselves.

Please remember us in your prayers.

Sincerely,
Mrs. Irene Brewer.

Thank you, Mrs. Brewer, for your friendly words. I hope the Bible has already reached the one who was asking for it. If a person really wants to read the Bible it seems a pity for him not to have it. We hope that he shall truly find in it the words of life.—F.L.S.

—o—

AW, RATS!

In the middle of September, I went from Colorado Springs for a ten-day vacation with a fisherman friend on the western slope of Colorado. This is on the other side

of the Continental Divide, that high ridge which sends water on its eastern side to the Gulf of Mexico and on its western side to the Pacific Ocean. The place we went was near the town of Gunnison on the Gunnison river. This river flows into the Colorado river, which fills Lake Meade at Boulder dam. Some of this water flows on to the Gulf of California, but a great deal of it is turned into eight-foot pipes and sent to be used in Los Angeles and other southern California cities.

To get to the camp where we stayed I drove 200 miles across three mountain ranges. To cross the highest range, I drove over Monarch pass, a low place in the range. But this low place is 11,386 feet high—more than two miles above any point in Mississippi. The road squirms like a suffering snake, but the thousand views of mountains and valleys made me feel happy to be living in such a handsome world. High in the mountains, it is already the middle of autumn. Aspen trees (somewhat like little poplars) have been bitten by frost, and are in many bright colors from light yellow to deep crimson. Sometimes from a distance a hundred acres of these will seem like a gay patch on a mountain's dark coat of spruce and pine.

I did not do any fishing, for fishing in mountain streams is very hard work. But one morning I sat sunning comfortably on the rocks at the edge of the Gunnison river, watching a fisherman casting his line and pulling it in, trying to fool the poor trout with an artificial fly for bait. Suddenly, out of the corner of my eye I saw a small animal swimming under water not 20 feet from me. It was coming toward me. My companion shouted, "Look, a beaver!" But when it crawled out of the water, I knew it was no beaver, for it had no chisel-shaped teeth and no paddle-like tail. But I did not know what it was. It was shaped exactly like a rat, but it was much bigger. Its body was about two feet long and its tail about a foot long. Its brown wet fur, like a college boy's hair, was plastered close to its skin. It waddled across the rocks and sand of the little beach, toward me. It seemed friendly enough. But I was not sure what the animal had in mind, so, when it was within six feet of me, I picked up a rock about the size of a baby's head and stood ready. When the little fellow saw this, he turned slowly, sadly, as if disappointed in his new friend, waddled back to the water and swam under water across the swift little river. I never saw him again.

I described the little visitor to the people at the camp. They said he was a muskrat. From the pelts of muskrats are made the fine furs which are called "Hudson Seal." But since muskrats are protected here by law and by forest rangers, he will keep warm this winter in his own "seal-skin" coat. He'll need it, for where he lives the river freezes over in winter, and gets to be six feet deep, and it gets cold—thirty below zero.

John J. Lipsey.
Colorado Springs.

—BR—

Brotherhood Attendance
Laurel, Second Avenue Church.... 49

ARTHRITIS!

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—JACKSON—

S. S. ATTENDANCE OCT. 9, 1938

—o—

Jackson, Calvary Church	1041
Jackson, Griffith Church	731
Jackson, Davis Church	232
Jackson, Northside Church	161
Van Winkle Church	80
Crystal Springs Church	369
Vicksburg, First Church	515
Inverness Church	112
Center Terrace, Canton	99
Batesville Church	109
Greenville, First Church	525
Columbus, First Church	627
Summerland Church	93
Meridian, 41st Ave. Church	232
Philadelphia Church	450
Laurel, 2nd Ave. Church	507
Newton Church	292
Columbia Church	558
Clarksdale Church	411

—BR—

Spinster (anxiously)—"Why don't you get married, Mr. Oldback?"

Oldback: "Why marry a woman when I can buy a parrot for \$5?"

Spinster: "Yes, that shows once more how the men have the advantage of us women. We can't buy any kind of a bear for less than \$200."

—BR—

A man in the congregation was sleeping when the collection plate was passed. Suddenly aroused by the collector, he said very politely: "No, thank you, I don't smoke."

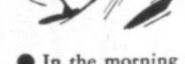
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Thursday, October 13, 1938
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Opening sess

23, 7:00 p. m.

Convention

November 25th

Guest speak

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Dr. J. W. H

Home Mission

Mr. C. Aub

associate B. T

Mr. E. E.

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Thursday, October 13, 1938

THE BAPTIST RECORD

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Baptist Training Union*Aim—Training in Church Membership*AUBER J. WILDS
MISS LUCY CARLETON WILDS

OXFORD, MISS.

STATE SECRETARY
ASSOCIATE SECRETARY

JACKSON, MISS.

A Fraternal Message To All B. T. U. Members

Dear friends:

This is our first announcement to you of our State Baptist Training Union Convention, so reach for your pad and jot down—

Calvary Baptist Church, Jackson, Miss., November 23, 24, 25.

Opening session, Wednesday, Nov. 23, 7:00 p. m. sharp.

Convention closes, noon Friday, November 25th.

Guest speakers include—

Mr. and Mrs. W. M. Enete, and Sammy their working partner in their ventriloquism act, missionaries to Brazil.

Dr. J. W. Beagle, field secretary, Home Mission Board.

Mr. C. Aubrey Hearn, Southwide associate B. T. U. secretary.

Mr. E. E. Lee, Southwide B. T. U. field secretary.

Mr. Chester E. Swor, director of religious activities at Mississippi College.

In addition to a highly inspirational program, we will have a— Juvenile talent parade; Bible stories told by Story Hour members;

Junior memory work demonstration;

Intermediate sword drill demonstration;

Twin sessions with conferences on problems and methods;

Moving pictures of Ridgecrest Brazil.

No limit to number of delegates. No free entertainment. Lodging will be arranged in homes at 50¢ per night, per person. In hotels 75¢ and up. A registration fee of 25¢ for Juniors and Intermediates, and 50¢ for Seniors and Adults will be asked of all.

Can you think of a better way of spending Thanksgiving? Six states have decided that this is the best time for their Training Union Convention. It is a week end holiday for most people. Honoring the day in this way will bring joy and satisfaction to the heart.

ALL ROADS LEAD TO JACKSON!!

If you desire reservation made for you and your delegation ahead of time, write to Miss Enid Henry, Calvary Baptist Church, Jackson, Miss.

A sight seeing trip over Jackson will be planned.

B. T. U. Department.

—o—

Ozark in Itawamba County Organizes Training Union

Under the leadership of Rev. A. G. Graham, the well beloved and efficient pastor of the Ozark church in Itawamba County, a Baptist Training Union has been organized in the Ozark church. Brother Graham in reporting the organization says that the Sunday following the organization, there were a hundred in attendance. Officers for the Senior Union are as follows: President,

Mr. Arthur Stephens; Vice-President, Vernell Boren; Secretary, Miss Beatrice Baxter. The organization has not been entirely completed, but Manuals have been secured and have been distributed among the members, and they will have a conference on Sunday evening, Nov. 13th, for a review and examination on the work. They want to start right by getting a knowledge of the duties of officers and committees. We congratulate this church in their decision to undertake to carry out this part of the commission.

—o—

Lebanon Elects Associational Director

Lebanon Association, one of our best in many respects, has been carrying on Baptist Training Union work for a long time. Three counties make up this association, Forrest, Lamar and Stone. Recently new officers for the coming year were elected, and Mr. Wilburn R. Roberts of Hattiesburg, who is also director of the Training Union at First Church, Hattiesburg, was elected director. Definite plans for a progressive program, built on the progress of the past year under the direction of Miss Polly Love, retiring director, have already been made. How about this slogan: "Lebanon Leads the Rest"?

—o—

Lucedale Elects Director

Lucedale, in setting up their program for the coming year, has elected to the office of Training Union director, Mr. Tillie Hill. Mr. Hill is well versed in the work and will be able to lead the organization in a great way. They have five unions at present, and are planning right away to have a study course for all.

—o—

Food and exercise are the two essentials to life. That is true in any realm. In the spiritual realm, the study of God's word, and things pertaining to kingdom work furnish the food. Doing the work assigned by the Lord furnishes the exercises that makes a well rounded Christian. Learn what to do; learn how to do it; then do what you can, with what you have, where you are, for Jesus.

—o—

Cornersville Elects

Three unions, Junior, Senior, and Adult mark the new set up at the Cornersville church in Marshall County. Mr. Paul Nethery has been elected to the office of director, and plans for "full steam ahead" have been made. They recently had a good study course, so all enter the work with a knowledge of better methods for carrying on.

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B. T. U. ATTENDANCE OCT. 9th

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Jackson, Calvary Church 209
Jackson, Griffith Church 316
Jackson, Davis Church 135
Jackson, Northside Church 50
Van Winkle Church 61

Crystal Springs Church	190
Newton Church	138
Laurel, 2nd Ave. Church	144
Philadelphia Church	207
Meridian, 41st Ave. Church	57
Summerland Church	43
Columbus Church	222
Greenville, First Church	170
Canton, Center Terrace	84
Inverness Church	63
Hattiesburg, Immanuel Church	88
Vicksburg, First Church	135
Clarksdale Church	137
Greenville, First Church 10/2	158

—o—

BR

MAGEE

—o—

After a month of rest on account of sickness I am back at work and feeling fine. I wish to express my deep gratitude to those who supplied for me during this time. Rev. W. M. Williams, Rev. C. C. Jones and Dr. P. I. Lipsey. I also want to express my appreciation for the loyal membership of Magee Baptist church, who were so kind and thoughtful of me during this time and gave me a month's vacation with salary in full. A noble people and loyal membership makes glad the heart of a pastor.

Our church is well organized now and doing fine work. Sunday, Oct. 9th, we had fifty-two teachers and officers in our Sunday school present who were 100%. I think that is a record. Only one officer absent from B. T. U. that night. For the day in the two organizations we had only one officer absent. We had two hundred and fifty-two in Sunday school and ninety-eight in B. T. U.

With kindest personal regards and a prayer that the Baptist Record, the one paper that every Baptist ought to take and read, shall increase in circulation and favor with our people.

—G. O. Parker.

BR

MOTHER'S DAY

MOTHER! No sweeter more human name or word. Probably no other mere human love equals that of a mother.

Of course the name of God is infinitely sweeter. And the love of God is so high, and holy, and pure and strong that mere human love does not, cannot come near its equal.

This perfect God says, "Children obey your parents." He says, "Honor thy father and mother."

There is too little obedience to these commands.

But the Bible does not say to worship father or mother. The Bible does not say to dedicate a religious service to any mere human being or beings. But the Lord does say that he will not give his honor to an

other.

To worship any mere human, dis-honors father, mother and God. This was in one Mother's Day program: God could not be everywhere, so he made mothers.

The Bible teaches that God is everywhere. The Bible teaches that the eyes of the Lord are in every place beholding the evil and the good.

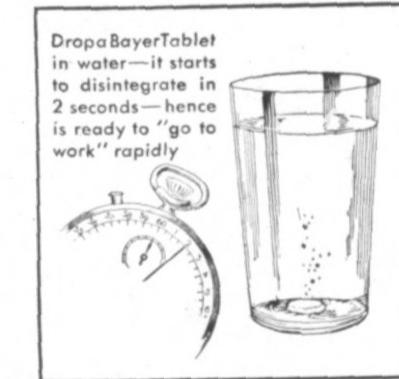
The Bible does not teach that a mother is sacred simply because she is a mother. But, of the class to which some mothers belong the Bible says, "Her house is the way to hell." Read Proverbs 7th chapter. Read also Gen. 19:33-38; Matt. 14:1-11.

Is Mother's Day scriptural? Is it anti-scriptural? "He that loveth father or mother more than me is not worthy of me." "Thou shalt worship the Lord thy God." "He that hath the Son hath life; and he that hath not the Son of God hath not life."

J. S. McNeal
Moorhead, Miss.

FACTS YOU SHOULD KNOW

IF YOU TAKE ASPIRIN TO RELIEVE HEADACHE OR RHEUMATIC PAIN



This Quick Dissolving Property Explains Fast Relief Thousands

Get with Bayer Aspirin

If you suffer with headaches or the pains of rheumatism or neuritis, keep the above picture about genuine Bayer Aspirin in your mind. Especially if quick relief is what you want.

For the way a Bayer Tablet works in the glass is the way it works when you take it. It starts to dissolve almost at once — hence is ready to "take hold" of the rheumatic pain or headache with astonishing speed. Relief often comes in a few minutes.

Always ask for "BAYER Aspirin" — never ask for "aspirin" alone.



15¢ FOR 12 TABLETS
2 FULL DOZEN 25¢

FOSTER'S W.C. LINIMENT

Why Suffer from Muscular Aches and Pains? GET QUICK RELIEF!
For sale at your druggist.....35¢

Thursday, October 13, 1938

THAT BLESSED HOPE

—o—

The second coming of Christ is the hope of the church. The consummation of the faith and hope of the Christian is expressed by Paul to Titus in these words, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," Titus 2:13.

God, the great Creator of all things, has since the beginning of the world, been bringing to pass certain great events; the creation of man; the flood; the confusion of tongues; the call of Abraham; the birth, crucifixion and resurrection of Jesus and the day of Pentecost. The next scene on the divine stage of action is the "rapture" of the church, when the saved ones are caught away to be forever with the Lord. Then will begin the terrible tribulation period on the earth, heading up in Anti-Christ as the great world dictator. At the end of this awful time Christ will be seen "coming with the clouds" to destroy Anti-Christ and to sit upon the throne of His Father, David as foretold by the angel Gabriel to the Virgin Mary. This will usher in the glorious millennial reign. (Rev. 20:6). The Word of God bears witness that our Lord is coming in person. "This same Jesus shall so come in like manner as ye have seen him go." Acts 1:11.

In contrast with the blessed hope set before the Christian, the second coming of Christ will be a day of vengeance for the unprepared and the unsaved (Jude 14:15). Paul in his explanation of the rise and destruction of the Anti-Christ and his followers writes thus: "For this cause God shall send them strong delusion that they should believe a lie; that they might be damned that believe not the truth, but have pleasure in unrighteousness." (2nd Thess. 2:11-12.) Isaiah the golden tongued prophet tells of His coming to take vengeance on his enemies. Who is this that cometh from Edom, with dyed garments from Boziah?" this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save, wherefore are thou red in thine apparel and thy garments like unto him that treadeth in the wine vat?" I have trodden the wine press alone, and of the people there was none with me; for I tread them in mine anger, and trample them in my fury and their blood shall be sprinkled upon all my garments, and I will stain all my raiment, for the day of vengeance is in mine heart, and the year of my redeemed is come. The Christ-rejecting world as it stands today, mockingly asks this question, "Where is the promise of His coming?" (2 Peter 3:4). Only those who have been to Calvary and experienced what it means to be washed from their sins in the atoning blood have the right to claim this blessed hope.

This greatest of all coming events is declared to be a "purifying hope" and every man that hath this hope in him purifieth himself. (1 John 3:3). We hear so little about this great doctrine which occupies more space in the Bible than any other.

If we would study it, teach it and talk of it more, surely we would witness a remarkable growth in grace, among Christians; as it is "many church members are of the earth earthy." How effective this doctrine would be in separating God's people from worldliness. A certain Christian man, on moving into another city, was invited by his new business associates to attend their dances; the Christian refused with this explanation: "I am a Christian and should my Lord return and find one in such a place of worldly amusement I would be ashamed before Him." Those who have their love and affection centered in Christ have something far better to be occupied with in preparation for His return. Paul says in Phil. 3:20-21 that we look for the Lord to come from Heaven; also in Col. 4:5 we find this admonition, "Let your moderation be known to all men, the Lord is at hand."

This blessed hope is also a most comforting hope (1 Thess. 4:13-18) to those who are suffering from trials, temptations and the infirmities of the flesh. For these earthly or corruptible bodies will be changed in a "moment, in the twinkling of an eye"; like unto His own glorious body. Another fact that may seem strange to us when we come to consider it is that nowhere in the New Testament are we exhorted to prepare for the death of our bodies, but always to be ready for the coming of our Lord. Watch, therefore, for ye know not what hour your Lord doth come." (Matt. 24:42.)

That most blessed hope is the anticipation of meeting our Lord face to face and knowing that in His love we shall forever rest. He who is the one altogether lovely, the fairest among ten thousands; the rose of Sharon, the lily of the valley. He who is always young. "In the beauties of holiness from the womb of the morning thou hast the dew of youth." (Psalm 110:3). "In Him are hid all the treasures of wisdom and knowledge." He who loved us and washed us from our sins in His own blood. The last words of this matchless Christ, as the Book of inspiration forever closes are these, "Surely I come quickly." Are we prepared to answer with the Apostle John, "Even so come Lord Jesus?"

—Mrs. H. A. Waggener
Jackson, Miss.

—BR—

B. S. U. HOLDS SERIES OF OPEN HOUSE AT M. S. C. W.

—o—

A series of open house was held at the Baptist Workshop, the home of the Baptist Student Union at M. S. C. W., on September 14, 15, 16, and 17 for old and new students and church officials. Miss Rhobia Taylor, resident student secretary, and the Baptist Student Council received the guests.

Old students were greeted Wednesday, September 14, from 4:30 to 6:00 o'clock. Wilma Backstrom, town girl representative, was hostess, assisted by Primrose Fox, Etta Ruth Turner, Mary Elizabeth Holloway, and Marie and Mary Lee Hildreth.

The deacons of the First Baptist Church, together with the pastors of both East End and the First Baptist Church, were received by the Student Council, headed by Dorothy Dean, president of the Baptist Student Union, on Thursday night, September 15, from 7:00 to 9:00.

New students were welcomed and made to feel a part of the Baptist Student Union at open house on September 16 and 17. Bernice Benson and Janet Chrestman furnished music for the occasions.

Members of the council are: president, Dorothy Dean, Canton; first vice-president, Lou Shelton Ewing, Gloster; second vice-president, Jane Strickland, Whitehead, Tenn.; third vice-president, Mary Helen Coleman, Montpelier; secretary, Bessie McKinnon, Coldwater, treasurer, Julia Herring, Winona; music director, Bernice Benson, McComb; superintendent of Sunday school, Daysidel Day, Tutwiler; director of special workers, Doris Moreland, Corinth; reporter, Mildred Ellis, Heidelberg; director of B. Y. P. U., Janet Chrestman, Calhoun City; Baptist student magazine representative, Bonnie McDonald, Quitman; librarian, Elba Sanders, Sallis; town girl representative, Wilma Backstrom, Columbus; director of Y. W. A., Maxine McKinnon, Coldwater; faculty advisor, Dr. N. B. Armstrong, Columbus; pastor, Dr. J. D. Franks, Columbus; and Bap-

tist student secretary, Miss Rhobia Taylor, Columbus.

—BR—

JONES COUNTY JUNIOR COLLEGE Y.W.A.

—o—

Plans were made at the recent Y. W. A. meeting for the tea honoring Miss Carrie Littlejohn, principal of the Training School at Louisville, Ky. The affair is to be held Friday afternoon, October 7, at 3:30 p. m. in the lobby of the girls' dormitory. Miss Littlejohn will be accompanied by Miss Polly Love, who is a B. S. U. leader at Mississippi Woman's College. Miss Littlejohn will be introduced by Mrs. J. H. Street of Laurel, who is the district young people's leader.

The following officers were elected at the meeting: president, Treccie Jeffcoats; vice president, Eileen Ferguson; secretary, Eunice Gambrell; group captains, Ruby Dean Keyes, Molline Mayfield, Clarice Nelson, and Emma Lowrey.

This meeting was held in the home of President M. P. Bush with Treccie Jeffcoats presiding.

—Georgena Ross, Reporter.

NEURITIS

RELIEVE PAIN IN FEW MINUTES
To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in a few minutes, get the Doctor's formula NURITO. Dependable—no opiates, no narcotics. Does the work quickly—must relieve worst pain, to your satisfaction in a few minutes or money back at Druggists. Don't suffer. Use NURITO on this guaranteed today.

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It Does More



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Thursday, October 13, 1938

THE BAPTIST RECORD

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HISTORY OF PROVIDENCE CHURCH

The Providence Baptist Church, situated about ten miles north of this city, will be 120 years old Monday, October 3.

It was organized Oct. 3, 1818, with eight charter members: Stephen Lee, Sally Lee, Seth Granberry, Jane Granberry, Norvell Robertson, Sally Robertson, George Granberry and Martha Granberry.

Today there are several persons residing in the Providence church community and in Hattiesburg who are direct descendants of these charter members. Among them is Mrs. Lou Hemeter, who resides here. She is a granddaughter of Norvell Robertson, who was also the first pastor of the church. Mrs. Hemeter is now 87 years of age.

The Rev. L. C. Holcomb is the present pastor and S. H. Mixon, another descendant of one of the founders of the church, serves as deacon.

Church Trials

From the minute books of this church much interesting information has been gathered. Dismissals from the members were frequent, following church trials. Members were dismissed for drinking whiskey, attending dances, belonging to the Masonic organization and living in adultery.

In the pre-Civil war days, the negro slaves were admitted as members of the church. They sat in special built-in addition to the log church house, which was first situated on a hill about a half mile east of the present structure. The creek at the bottom of the hill served as the baptismal pool.

The church was moved twice before it was located on its present site, on old highway 49. With the sectioning of the highway, the stream where baptizing was held became dredged and unsuitable for this purpose. A concrete pool was constructed on the church grounds.

In scanning through the minutes of the church record books, a discussion of the liquor question was found. On Jan. 1, 1820, the congregation heard the question raised: "Is it lawful, according to the scriptures for a member of the church to retail spirituous liquors?" It was ruled that the question be continued for discussion at the next conference on Feb. 8, 1820. At this session the congregation discussed the subject and dismissed it. No ruling was ever recorded.

Obedience

The record book shows that on May 3, 1823, "Sister Lucy, a woman of color, belonging to N. Robertson, was excluded from the church for disobedience and using insulting language to her mistress." Several years later Lucy was readmitted to the church.

On March 3, 1832, the congregation considered the organization of a missionary society for the "purpose of sending the Gospel into destitute parts of the world."

On March 4, 1837, the church acquitted a member after he had reported that "he had been hunting a deer on the Sabbath which had been wounded on the preceding evening, to the wounding of the feelings of

some of the brethren." One year later this same member was excluded from the church for "making an unjust charge on a certain brother, regarding some potato plantings." Another member confessed to getting drunk, but was forgiven after he had made the proper confessions.

The records show that salaries of pastors ranged from \$1 to \$500 during the first 100 years of the church's existence.

Yellow Fever

On the subject of Masonry, the congregation voted not to "countenance Masonry," at their May 11, 1844 meeting. At the June, 1877, session a member was excluded from membership after a committee had investigated a charge against him of changing the brand on a certain cow. For stealing potatoes, another member was expelled.

A meeting of the Leaf River Baptist Association scheduled to be held at the Providence church was postponed on account of the "yellow fever excitement." An organ was bought June 18, 1897.

A. E. Robinson was granted the right to put up a "photo gallery" on the church grounds during the Normal Singing school, minutes of the church meeting held November 4, 1899, show.

Throughout the years this church has made progress and served well a community. Among the pastors were: Rev. McKenzie, Rev. Lee, Rev. William E. Shepard, Rev. E. L. Carter, Rev. J. D. Knight, Rev. H. M. Long, Rev. J. P. Williams, Rev. C. L. Wilson, Rev. W. S. Allen, Rev. L. E. Hall, Rev. J. L. Wilson, Rev. H. K. Ezell.

—Clarion Ledger.

—BR—

"REJOICE WITH THEM THAT DO REJOICE"

—o—

Dear friends in Christ Jesus:

We are very happy to write these lines telling of our safe arrival home in Colon, after two happy months at home with mother and dad, who were so much better when we left.

Our reception in the church on Monday night the 25th, was beautiful and touching. Every department in the church had some part on the program, beginning with the little Sunbeam Mission Band. We are so thankful to God for making it possible for us to be at home, and then to bring us back safely to these dear people. We have to praise God continually for the privilege of working here for Him. How happy we will be one day, to introduce those of you who cannot visit us here, to these dear brethren, when we shall all be together in Glory.

Our little organ is just the grandest thing, and how we do praise Him for it. We are using it in the missions and are happy to say that we have received the permit from Havana to hold open air services, which we have had twice a week, with great success. Praise Him. Yesterday, a large group of us went to the bus station to meet a couple from Eastern Cuba. We had our little organ with us, and when the bus arrived we played and sang heartily "There is Sunshine in My Soul." These friends heard the singing when the bus stopped and

thought it very strange to hear a gospel hymn in such a place here in Cuba. There happened to be two buses in at that particular moment, and every one was interested. We used this splendid opportunity to invite all to our S. S., and the evening service. You can't begin to imagine the joy the organ has already been. At first it was such a surprise to the people to see an organ (or piano as they call it) come out of that suit case.

We go to our mission in Rio Piedras early every Thursday afternoon, visiting in all the homes, then having our Bible school at 6:30 and our regular service at 7:30. The Lord has blessed us with splendid crowds each week. Even there, we go around to different places and play a hymn and a chorus, attracting the attention of the people, and also helping the attendance in the Bible school. Now we have time on Sunday to have a S. S. at 8:30 a. m. in the home of one of our believers, another at 10:00 in another part of the city, and then at 1:30 our regular S. S. in the church. There is so much to be done, and so few to do it, and the time is passing so quickly. We have to thank God for the attendance in our S. S., which now averages 125 or 130 which is very unusual.

Sunday, the 7th was a day of real joy. There were over 130 present in S. S., and in the evening two very faithful brothers were baptized—a man and his wife. They were really born again last February and have proven by their lives that they are saved. Others are interested and we are having special classes explaining what it means to be a Christian, and what baptism means. We ask your faithful prayers for these dear ones, that they may be kept from all the darts of the evil one, and that they may, by their lives, show that they are saved. Also continue praying for us that we may only say and do what He wills. After the baptismal service, which was a very impressive affair and very good order and reverence, we had the Lord's supper. Truly it was a real spiritual banquet. (We used our new communion set which was also given to us for the church by very dear friends.)

All last week we received spiritual blessings and yesterday was the crowning day. We have already told you about the arrival of brother Gonzales and his wife. Our S. S. was splendidly attended and last night the church was more than packed. After S. S. a large group of us, with the organ, stopped on twenty or more corners, played one or two hymns, gave the invitation to attend the evening service and

in some instances we gave a short Gospel message. The Holy Spirit was with us in the evening service in mighty power. About twenty adults went forward. We wish there was more room as we still have so much to say. The heat here is tremendous. Continue praying for the work here.

Yours in our beloved Saviour,
Enrique and Hazel (Lindelius)
de Pina.

Rev. E. Pina
Iglesia Bautista
Colon (Prov. de matanzas)
Cuba.

—BR— RESOLUTION

A resolution adopted by the N. W. Mississippi Baptist Pastors' Conference in memorial of brother W. V. Walker, deceased.

It is with deep regret that the Northwest Mississippi Pastors' Conference notes the tragic and seemingly untimely death of one of its faithful members, that of brother W. V. Walker.

Brother Walker's death occurred while he was in the full strength of his manhood and engaged actively in the Master's work. This makes this decree of our Heavenly Father difficult to understand, but recognizing that He is infinite in wisdom, we as a conference bow in submission to His will.

We therefore hereby record:

(1) Our sincere appreciation of brother Walker, a brother beloved, and feel sure he will be missed in our monthly gatherings.

(2) Our deepest sympathy for his family and loved ones and commend them to the grace of our God.

(3) The desire that a copy of these words of appreciation be spread upon the conference minutes, that a copy be sent to the family of brother Walker and a copy be sent to the Baptist Record for publication.

Respectfully submitted,
W. R. Storie, Chairman,
L. J. Crumby, Secretary,
Walton E. Lee,
Committee.

—BR—
SUBSCRIBE TO THE BAPTIST RECORD.

Soothe TIRED EYES
John R. Dickey's Old Reliable
Eye Wash
Used 65 Years
Soothes, relieves
and gives comfort
to irritated eyes.
Genuine in red box
25c and 50c sizes. Ask
your druggist for new
large size with dropper.
Dickey Drug Co., Bristol, Va.

**Grumpy?
Not now!**

... thanks to Black-Draught. Often that droopy, tired feeling is caused by constipation, an everyday thief of energy. Don't put up with it. Try the fine old vegetable medicine that simply makes the lazy colon go back to work and brings prompt relief. Just ask for

BLACK-DRAUGHT..
"An old friend
of the family."

"I TAKE MY OWN MEDICINE to Pep Up LIVER BILE FLOW—without Calomel whenever I need a Laxative"

Dr. Mebane
AT 82 Said Dr. Mebane on His 82nd Birthday. He knew that his liver had to pour out as much as 2 pints of Healthy Liver Bile daily for him to feel alive and at his very best. So, if you are troubled with generally tired and rundown feeling, poor digestion, gas, biliousness, headaches, sour stomach, sallow complexion, nausea, loss of appetite, bad breath (sewer gas), dizziness, bad taste, sleepless nights, restlessness, uneasy feeling, caused by or associated with constipation, why not take Dr. Mebane's advice: "Pop Up Your Liver Bile Flow Without Calomel, and enjoy life." Write today for Dr. Mebane's No. 999 (FOUR NINES) tablets, 100 tiny but FULL STRENGTH tablets, only \$1.00, If C. O. D., postage extra. Money Back if first bottle doesn't fix you up. Dr. Mebane Medicine Co., Dept. A-219 Wapello, Iowa

A GROWING INTEREST

By C. J. OLANDER

A growing interest, both in the churches and among the ministers within the Mississippi Baptist Convention territory, in the State Convention Ministers' Retirement Plan of the Relief and Annuity Board of the Southern Baptist Convention is in evidence. From all sections of the state the men and women of the churches are saying: "We must do something about this matter. We have waited too long already. Where can we get the information about this plan?" For the information of the churches and the ministers we are publishing the Certificate of Participation of the General Baptist Convention of Texas:

Certificate of Participation

The Relief and Annuity Board

of the

Southern Baptist Convention

Incorporated under the laws of the State of Texas

Established A.D. 1918

MINISTERS RETIREMENT PLAN OF THE
BAPTIST GENERAL CONVENTION
OF TEXAS

(Hereinafter referred to as the Retirement Plan)

Pursuant to the authority of the Southern Baptist Convention, The Relief and Annuity Board (hereinafter referred to as the Annuity Board) issues this Certificate to

(hereinafter referred to as the Member), a minister or other employee of a church or churches (hereinafter referred to as the church) affiliated with the Baptist General Convention of Texas (hereinafter referred to as the Convention), in consideration of his agreement to participate in the Retirement Plan.

THIS CERTIFICATE OF PARTICIPATION WITNESSETH that the Member is entitled to participate in the benefits of the Retirement Plan, a copy of which is printed hereon and made part hereof.

IN WITNESS WHEREOF The Relief and Annuity Board of the Southern Baptist Convention has caused this Certificate of Participation to be executed at its office in Dallas, Texas, this.....

day of....., 19.....

President

Exec. Secretary

TEXAS BAPTIST CONVENTION MINISTERS
RETIREMENT PLAN

Retirement annuities and other benefits shall be granted upon the following conditions:

(1) The contributions of the member shall be amounts equivalent to 3% of the salary basis.

(2) The contributions of the church shall be equivalent to the contributions of the member as outlined in (1).

(3) The contributions of the Convention, in addition to the contributions of the member and the church, as provided in (1) and (2), shall be equivalent to 2% of the total of the salary bases of the participating members.

(4) Interest shall be credited on the member's contribution, and the reserves accumulated out of the balances of the church's and Convention's contributions, at the rate of 3½%, if earned.

(5) The salary basis shall be the cash salary, increased by fifteen (15) per centum as the equivalent of the free rent of the parsonage, if any, up to but not exceeding \$4,000 a year.

(6) Upon retirement, after full participation for the period of one year and after the attainment of age sixty-five (65), the accumulations of the member's contributions, together with the interest additions (to be known as member's accumulated credits), shall be applied toward providing a retirement annuity on the life of such member (hereinafter referred to as the member's annuity), the contributions of the churches and the Convention being drawn upon to meet the retirement annuity payments in excess of the amounts provided by the retirement annuity from the member's accumulated credits. The term "member's accumulated credits" wherever used in this agreement shall be understood to mean only such funds as are paid in by the member, together with interest additions credited thereon.

(7) The balances of the contributions of the churches and the Convention remaining after meeting the required retirement annuity payments shall be held as reserve funds to be applied to meet future retirement annuity payments as they may fall due.

(8) In the event that the member has paid into the Retirement Fund all of his required contributions and his churches have paid into the Retirement Fund all of their required contributions, the retirement annuity provided by the member's accumulated credits shall be supplemented out of the balances of the contributions of the churches and the Convention up to a retirement annuity of 2% of the average salary of the member during service within the bounds of the Convention, for each of the final years of service preceding retirement but not to exceed fifty per cent (50%), provided, however, that during the first five (5) years of the operation of the Retirement Plan, the retirement annuity shall be limited to a maximum of \$600 but in the event of retirement during the sixth year of the operation of the Retirement Plan, the maximum retirement annuity shall be \$800; during the seventh year \$1,000; during the eighth year \$1,200; during the ninth year \$1,400; during the tenth year \$1,600; during the eleventh year \$1,800; and during the twelfth year and thereafter, \$2,000. It is understood, however, that if the member continues in active service beyond age 65 after the inauguration of the pension plan, the salary basis during such continued service shall not operate to reduce the average salary basis upon which the retirement annuity is calculated.

(9) The contributions of the member and of his church shall be required from the date of the inauguration of the Retirement Plan, if the member was in active service in the Convention on that date, or if entering such service at a later date, then from such later date.

(10) In the case of a member in active service on the date of the inauguration of the Retirement Plan, credit shall be allowed for so much of his prior service outside of Texas, but within the bounds of the Southern Baptist Convention, as shall be necessary to make up a maximum of twenty-five years of service preceding the age of retirement.

(11) Any retiring member, at his option, may take a reduced retiring annuity and make supplemental provision for his widow and minor children, provided that notice of such option be filed with the Annuity Board at least thirty (30) days before the date of retirement, and there can be no substitution thereafter. In the event of the remarriage of a widow her annuity provided for under this paragraph or under paragraph (13), shall be terminated when the sums of the age of disability retirement annuity payments, if any, to her deceased husband, together with the payments to herself and/or minor children equal his accumulated credits at the date the member entered upon his age or disability retirement annuity, or the widow entered upon her widow's annuity as the case may have been. In the event that the member's accumulated credits are not sufficient to provide a widow's annuity equal to or greater than \$10.00 per month, the Annuity Board shall have the right to pay to the widow in one sum the member's accumulated credits.

(12) In the event of the retirement of the member before attaining the minimum retirement age, because, in the judgment of the Annuity Board, such member is totally and permanently disabled, the member's accumulated credits shall be applied toward providing a disability annuity. After five (5) years of service within the bounds of the Convention and after one year of participation in the Retirement Plan, such disability annuity would be increased, out of the contributions of the churches and the Convention, to thirty (30) per centum of the salary basis during the last year of participation, but not to exceed \$500 in all. For each additional year of service over five (5) with participation over one (1) year add one per centum of such salary basis so as to increase the annuity from thirty (30) per centum but not to exceed forty (40) per centum nor \$500 in all.

(13) In the event of the death of the member before entering upon an age or disability retirement annuity, the member's accumulated credits shall be applied to provide an annuity for the widow of the member, or shall be paid in one sum (a) to a beneficiary previously designated in writing by the member and such written designation filed with the Annuity Board, or (b) to the legal representative of the member, if there be no widow, or no designated beneficiary surviving.

(14) In the event of the failure of a member to make his required contribution to the Retirement Fund in full in any year, the supplemental part of any age or disability retirement annuity granted thereafter to such member out of the balances of the church's and Convention's contributions shall be reduced by an amount of retirement annuity equivalent to the amount of such unpaid contributions with interest accumulations thereon to the date of retirement.

(15) In the event of the failure of a church to make its required contributions to the Retirement Fund in full in any one year on account of the service of the member, the supplemental part of any age or disability retirement annuity granted thereafter to such member out of the balances of the church's and Convention's contributions shall be reduced by an amount of retirement annuity equivalent to the amount of such unpaid contributions with interest accumulations thereon to the date of retirement.

(16) In the event of the transfer of a member to service within the bounds of another State Convention but within the bounds of the Southern Baptist Convention credit for service within the bounds of the Texas Convention shall be allowed and counted toward completing the last twenty-five years of the active service of such member with retirement annuity credits proportional to such credited years of service. Such member has the privilege of continuing membership through the Retirement Plan of the State Convention to which he may have transferred, or if there is no such Retirement Plan in operation he may continue his membership through the Age Security Department of the Relief and Annuity Board.

(17) In the case of a member who leaves the Baptist ministry to enter the service of some other denomination, or who engages in some other line of work, or who moves outside the bounds of the Southern Baptist Convention, the obligation of the Retirement Fund shall be limited to the return of the accumulated credits of such member as of the date of the termination of his service within the Southern Baptist Convention.

(18) This certificate is issued to the person designated herein as the member upon the agreement of such member to participate in the Retirement Plan.

(19) The benefits payable hereunder are contingent upon the receipt by the Annuity Board of the contributions of the member, the church and the Convention. It is agreed and understood, however, that the failure of any member, or church, or of the Convention to make such required payments shall affect only the annuity credits of and the annuity payments to such members and shall not impose any additional obligation on or cause any additional payments to be made to the Annuity Board by any other agency.

(20) This Certificate constitutes the entire agreement and no changes shall be made in the provisions nor shall any statements, or representations relating thereto, which are other than as provided herein, be binding, or of any value whatsoever unless endorsed hereon or attached hereto by the Annuity Board and make a part hereof.

(21) The Convention shall have the right to amend or modify the provisions of the Retirement Plan as applicable to its members, from time to time as may be deemed necessary, upon sixty (60) days' notice in writing to the participating members, and provided that such changes do not effect any annuity obligations incurred on account of such members prior to the date when such amendment or modification became effective.

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